

THE  
RETURNE  
OF  
MERCIES:

OR,  
THE SAINTS  
Advantage by Losses.

*Delivered in sundry Sermons upon*  
PHILEMON, verse 15.

By JOHN GOODWIN,  
Pastor of S. Stephens Coleman-  
street, LONDON.

JAMES 1.  
*Count it all joy when you fall into  
divers temptations.*

L O N D O N  
Printed by M. F. for R. D. and  
H. Overton, and are to be sold at his  
shop at the entering into Popes-  
head Alley out of Lumbar-  
street. 1641.







To the Right Worship-  
full, and worthy Lady,  
*The Lady CLARK,*  
of REDING.

Madam,

**I** So far please my  
selfe in presu-  
ming on you,  
as to borrow  
your Name  
without your knowledge, to  
countenance a parcell of poor  
well-meaning Meditations,  
whose poverty neverthelesse  
could find no mercy with the  
importunity of some, but that  
it must be proclaimed for every  
man to see it, that will. I knew  
you are wholly willing to do  
good, Name and all; which  
yet I hope shall not be hurt, but

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onely

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## THE EPISTLE

*onely improved by the borrowing. And the truth is, that our Names and estimations in the world, if their foundations be substantiall, and such as will beare them, are of precious accommodation & consequence unto us, to make us great in wel-doing; if our hearts be humble enough to affect that glory. Wisdome, health, strength, greatnesse of estate, potencie of friends, yea spirituall gifts, yea (that which is more) graces themselves, though they should goe forth in all their might to do service in the world, yet if they served under a suffering or suspected Name, they would rather diminish and take from, then adde much to the happinesse or comfort of men. Nathaniel had much  
adoe*

## DEDICATORY.

*adoe to regard or look after  
 Iesus Christ himselfe, because  
 he came out of Nazareth,  
 Can there any good come  
 out of Nazareth? John 1.  
 49. The name of the City was  
 too little for the greatnesse of  
 the Inhabitant; and disad-  
 vantaged the world in him,  
 to an unknowne losse in the  
 things of their peace, Joh. 7.  
 52. Because Galile was Ga-  
 lile, and Nazareth but Na-  
 zareth, Christ was not Christ  
 unto many. And when Satan  
 put it into the Priests and  
 Pharisees heads to represent  
 him unto the world for a de-  
 ceiver, he struck at all that  
 happinesse which the world  
 was in possibility to enjoy by  
 him.*

*Madam, it is none of the  
 least vouchsafements of hea-*

## THE EPISTLE

ven unto us here on earth, not  
 to be called out of our names,  
 not to have our integritie or  
 worth reviled in the thoughts  
 and consciences of men; espe-  
 cially when we travaile in  
 birth with the publique good,  
 and are conscious, as well to  
 our abilities (in some mea-  
 sure) as our desires of being  
 serviceable to the world:  
 Not that he that is of a pub-  
 lique spirit, and lies out in  
 his desires for the wealth of  
 many, is much capable of any  
 private or personall discon-  
 tentment, except it be that the  
 publique should suffer, especi-  
 ally when the blessing is so  
 neere to it: Otherwise, it  
 would be no affliction to Prin-  
 ces, (that is, to persons of  
 publique and high deserving  
 spirits) to goe on foot, if the  
 world

## DEDICATORY.

*world could ride on horses  
 without them. It is but an un-  
 der-glory to raigxe, when  
 those over whom we rule  
 might raigxe without us.  
 When Christ wept over Jeru-  
 salem, it was not because he  
 should want the praise and  
 glory of being called The  
 Repairer of her breach, or  
 because he should lose an op-  
 portunity of being made great  
 by her deliverance, but be-  
 cause she refused that delive-  
 rance which was in his hand  
 to confer upon her, and chose  
 desolation and ruine as it  
 were in the face and presence  
 of safety and peace, Luk. 19.  
 42. Paul could be content to  
 be as a Reprobate, that is, as  
 a man of no authority or  
 esteem in the Church, so that  
 the Corinthians would doe*

## THE EPISTLE

*the things that were honest,  
and which became the Gospel,  
without the interposall of his  
authority and power, 2 Cor.  
13.7. And elsewhere he wish-  
eth that they could or might  
raigne without him. i. with-  
out the help of his ministry,  
or his care for the raising and  
building them up into a  
Kingdome.*

*This consideration I make  
bold to present unto your La-  
diship, as being an agent for  
heaven, to increase ther reve-  
nues thereof, if lawfully I  
may, due from such possessions  
as are held by your Ladiship  
of this happy tenure. I make  
no question, but for your other  
outward endowments & free-  
holds, as health, liberty,  
wisdome, estate, friends,  
&c. you make due and daily  
ac.*

## DEDICATORY.

acknowledgement to the great Lord of these dispensations, according to the rate and custome of the Saints. Neither dare I absolutely charge you with the oversight of any other blessing you enjoy upon the like termes. Yet if I would, or could be jealous of you, for holding concealed mercies, and being overseene in the things that God hath done for you, I should soonest pitch upon that precious name and reputation, wherewith God hath so happily matched your worth and uprightness in the world: or at least upon that deare accommodation and advantage you enjoy thereby, of being a Benefactresse unto many. The largenesse of your heart to doe good, though farre the

A 5                      grea-

## THE EPISTLE

greater mercie, would yet be paine and grieve unto you, if God should suffer the world so far to sinne against their owne good, as to trample your Name and esteeme under foot, whereby the greatest part (at least) of all your intentions, purposes and endeavours that way, would prove abortive, and miscarry. If you had the greatest gift that ever was given, of casting out devils by the finger of God, yet if you were suspected, or thought to cast them out through Belzebub, you should have little of the worlds custome: they would rather keep their Devils still, then seek to cast out the suspicion they had conceived against you, that so they might be healed of you. In such a case,  
how



## DEDICATORY.

*how would your gift, though excellent and glorious, be an occasion of much sorrow and trouble of soule unto you?*

*The reason why the world so generally perisheth under that mighty salvation which is spread over it, is those sinister, low, and under-thoughts it hath of him, who is anointed by God to confer this great blessednesse upon it, together with the stubborn and deep unwillingnesse found in the hearts of men, to have those unworthy thoughts of theirs any wayes disturbed or interrupted, by those that are excellent and glorious indeed, and which doe not be lye nor shame their object. And some Divines of sober judgements and exact apprehensions, have conceived,*  
*tha*

## THE EPISTLE

that far the greatest part of CHRIST'S sorrowings and sufferings on earth, sprang from the strength and certainty of this apprehension within him, that the breasts of his consolations would be so weakly and faintly drawne by the world, and that with that abundance of grace, with that plenteous redemption which was in him, so small a remnant onely would be saved.

But I feare lest my pen should trespasse upon your Ladships occasions otherwise. The lines that are now put into your hands, long to be in your bosome with abundance of the blessing of Patience and Peace. The Christian and high designe they have

## DEDICATORY.

have upon you, is, to keep you from contending with God when he contends with you, to make you goe upright under all pressures and burdens whatsoever. I know you are a great Proficient already in the Schoole of Patience; but the flesh will hardly be taught to forget her weaknesse, though she be overshadowed with all the glory of the strength of heaven.

Your Ladiship, by many expressions of your selfe in love and kindnesse unto me, have drawne me (amongst others, not a few) into bonds of thankfulnessse above my substance, and that (I may well say) before I was aware: especially that noble charitie of yours in so constant relieving

## THE EPISTLE

lieving of my reputation with the adventure and exposall of your owne, is a courtesie of intire and universall obligation alone. But I know it is more easie for you to shew kindnesse, then to heare of it again: Therefore I spare you and your praises together, and will tender my respects in that which I know you love and will approve, I meane, in prayer for you.

The Lord who makes the labour of him that buildeth, not to be in vaine, by building with him, make the Discourse a blessing of peace and patience unto you, and give you Spirit to the letter of it, from the one end unto the other, and build you up, according to the line and model

DEDICATORY.

*dell of it, to his everlasting  
Kingdome by it.*

*From my Study  
in Coleman-  
street, May*

18. 1641. Your Ladiships to  
be commanded,  
in the things of  
Jesus Christ,

John Goodwin.



## TO the READER.



*Good Reader, it is now (I confesse) almost an unreasonable request for any man to make unto thee, to reade more then a Title page, or (at most) then an Epistle before a Book; Since the late overflowing of the Presses, Titles and Epistles will say well to any mans leasure, that hath but ordinary imployments otherwise. Neither is it (perhaps) so fitting for a Discourse to be importunate or craving, till these (Titles and Epistles) be generally served; lest a man should bestow the head of his time (I meane the present) upon the taylor of his concernments, things of inferiour and more uncertaine consequence.*

*Be-*

## To the Reader.

Besides, I have nothing to plead by way of prerogative, why this piece should be taken into thy hand, and others left, except it be the maine subject and argument of it, which is to teach thee the heavenly art of patience, and to subject all thy tryals under thee, that so thou mayst make them tributarie unto thee, and rule them as with a Scepter of gold. I presume thou art not the onely stranger amongst men, not to know what happens daily and hourly to the children of mortality in wayes of pressure and affliction; and verily beleewe, that before now thou hast paid the knowne custome and tribute of sorrow, for those commodities of life which thou hast taken up. And if thou hast a remnant of mortality but of seven years long yet left thee, except the stars in their course fight from heaven for thee, thou art like to know more of the men of Succoths learning, who are said to have

## To the Reader.

have been taught by the thorns,  
and bryars of the wilderneſs,  
Judg. 8. 16.

*To that Summer of peace  
which God created for the chil-  
dren of men, ſin hath made a Win-  
ter of ſorrow, which (as our pro-  
verb ſpeaks of the naturall winter)  
will not rot in the Skie. And  
though the gracious and good  
pleaſure of God ſhall be (which we  
all hope and pray) to give us our  
hearts deſire in the publique, and  
to eſtabliſh the peace and ſafety  
thereof, like unto mount Sion  
which cannot be removed, but  
abideth for ever : Whereby (it  
is true) a great part of the bur-  
den of our private and perſonall  
ſufferings may be eaſed, yet ſhall  
we ſtill lye open to many ſharp and  
fiery tryals, from which there is  
no refuge or ſanctuary but the  
grave.*

*If we have friends, theſe may  
ſtill deceive us, either willingly,  
by looſeneſſe of heart, or unwil-  
lingly*



## To the Reader.

lingly by death. If we have enemies, it is like these will be scourges in our sides, and thorns in our eyes, and many wayes interrupt us in our worldly enjoyments. If we have children, these either by their lives, if they be ungodly, or by their deaths, if they be untimely, may bring our gray haire, yea and our black haire also, with sorrow to the grave. If God have written us childlesse, how many are there that know how to make sorrow and affliction of this also? If wee have servants, these have advantage enough against us, to make us know to our griefe, that all our attendants are not Angels: If we have none, even this desolatenesse also may be our uncomforableness. If we have estates, these know how to make themselves wings, and to leave us in the dust and ashes mourning after them: If we have none, we have more then enough to make our lives miserable. Whatsoever else we have

## To the Reader.

or want, to make us children of affliction, and to betray us into the hand of sorrow; bodies of flesh (and so of death) we have, which keep open house for all sicknesses, pains, tortures, diseases, &c. and give entertainment to all such comers as these, come they never so many, come they never so oft, stay they never so long. What betweene God chastising us for our sins on the one hand, and between Satan stirring up persecution and trouble against us for righteousness on the other hand, we are like (with the Rechabites) to dwell in the tents of affliction all our dayes, and to drink little of the wine of the pleasures and contentments of the world.

Yet if we be willing to be but at reasonable cost and charges, there is a way to gather grapes of these thornes, and to finde hony-combs in the bellies of these devourers. There is a way to worme afflictions, and to take out the fire of them; and then that which remaineth will be nourishment and

## To the Reader.

strength. He that requireth us to count it all joy when we fall into divers temptations, knew certainly that there was no temptation, but would afford such an extraction, and that the art of making it was not above the wisdom and diligence of men, by the help of the Scriptures, and an ordinary assistance from heaven. If God shall incline thy heart to fall in kindly and conscionably with the ensuing Meditations, I make no question but he will teach thee somewhat of that heavenly art by them. And doubtlesse it is one of the highest straines of Christian service, to give the God of heaven the carrying all his burdens freely, that he shall please to lay upon us, without making him to pay little or much out of his glory for them, by impatience under them. Which straine notwithstanding will not be so hard to reach, if we can with settled, stable and composed thoughts, look upon afflictions

## To the Reader.

*Etions as Angels of light, and messengers of grace from him that sends them, to negotiate with us the things of our everlasting peace.*

*The Father of mercies, and God of all comfort, spare thee so far in afflictions, as thy spirituall condition will beare, without losse and hinderance, and no farther; and give thee the blessing in abundance of those thou shalt suffer, into thy bosome. Such is the prayer on thy behalfe, of*

From my  
Study in  
Coleman-  
street,  
May 24.  
1641.

*Thine, unfainedly af-  
fected, in the things  
of Jesus Chr. st,*

John Goodwin.

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I

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# THE RETURNE OF MERCIES.

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PHILEM. VER. 15.

*For perhaps he therefore departed from thee (or rather, he was parted from thee) for a season, that thou shouldst receive him (or, that thou shouldst possesse and enjoy him) for ever.*

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## CAP. I.

*Wherein the dependance, together with the sense and meaning of the words, are opened.*



He dependance and scope of the words will be the better cleared and prepared for every mans apprehension,

B

sion, if wee shall but a little consider the occasion and argument of the Epistle. The Historie (briefly) is this: *Philemon* had a servant, (*Onesimus* by name) who affecting a false and sinfull liberty, (as an evill spirit that haunts persons of this condition, teacheth them to this day, to doe) would not abide his masters service any longer, but watcht his time, and ran away: And (as some intimation seems to be given, *ver. 18.*) did not runne away empty neither, did not onely wrong his master of his servant, but of somewhat else besides. During the time of his vagrancie, and running up and down from place to place, the providence of God cast him upon *Paul*, being a prisoner for the Gospel, at Rome: where among other fish that that great fisher of men caught with spreading the net of the Gospel,



Gospel, this poore fugitive wretch was taken and caught also, & translated out of darkness into light, and brought to the effectual and saving knowledge of Jesus Christ.

Now *Paul* having wrought this good and great work upon him, however he could otherwise have been well contented to have kept him still with him to minister unto him in prison, *ver.* 13. yet because he was another mans servant, (by name, his deare friend's, and Christian acquaintance, *Philemon*) and of right belonged unto him, being his lawfull possession, and (as it were) his money, (as the Law speaks, *Exod.* 21. 21.) he would not detain him without *Philemons* free consent, or rather without his free offer of him, to him; and this because he would not receive any courtesie or kindnesse

2.

from him, whereunto hee should be (or seeme to be) in the least degree necessitated by him: but he would have all things of this nature flow from a naturall and spontaneous principle within him; *ver. 14. But without thy mind I would doe nothing, that the benefit should not be as it were of necessity, but willingly.* Implying, that had he detained and kept *Onesimus* with him to minister unto him in his bands and not returned him againe to him, he made no question but that *Philemon* would have been very well contented with it, and would have been farre from taking any course by Law, or otherwise, for getting him out of his hands, yet *Paul* did not love to be accommodated by any Christian upon such termes as these; he did not love to be his owne carver of any mans goods; what kind-

kindnesse soever he received from any, he must have it free, (and that in the first or highest degree) or else it would be as gravell, and no bread, unto him; he could better be without it: And therefore resolves to send him back to his master, but withall desires, and pleads hard that he may be courteously received and entertained by him: And then immediately follow the words read unto you, *For perhaps he therefore, &c.*

Which words may be conceived to have a double reference, either to those requests that *Paul* makes on *Onesimus* behalfe to his Master, *ver. 10.* & *12.* or else to the words immediately fore-going, *ver. 14.* They will very well suite both these references; yet of the two, I rather prefer the later. If you take them in reference to those requests the Apostle

B 3                      makes

makes for *Onesimus*, to *Philemon*, ver. 10. *I beseech thee for my son Onesimus, &c. thou therefore receive him that is mine own bowels, &c.* then they must be conceived as a reason or ground to second and strengthen those his requests: Which supposed, the coherence or dependance betweene them will rise thus: There is great reason, O *Philemon*, why thou shouldst easily be intreated, to receive this poore servant of thine lovingly and respectfully, and not upbraid him with his running away, or make this offence of his against thee, a reason either why thou shouldst refuse him, or deale any wayes the more hardly or harshly with him, *because perhaps he departed from thee but for a season, &c.* As if he had said, It is most likely, (and thou knowest nothing to the contrary, neither hast thou any  
suf-

sufficient ground to suspect or think any thing to the contrary) but that this parting of his from thee, (which now thou seest was but for a short time, scarce worth the speaking of) was intended by God, (and accordingly permitted by him) as a means or occasion to make him thine, seven times more then ever, and a greater blessing unto thee, then ever otherwise (in all probability) he had been.

It is a great and effectuell argument, reached (as it were) by the hand of God himselfe from heaven, to perswade any man, willingly and freely to passe by any offence committed against him, when God by the gracious hand of his providence, doth order that offence in the course and issue of it, for the greater good unto him. By the force of this Argument (we know) *Joseph* was easily

conquered and perswaded to forgive his brethren the sinne they committed against him in making merchandise of him to the Ishmaelites. *Gen. 45* 8. *Now then ye sent me not hither, but God, who hath made me a Father unto Pharaoh, and Lord of all his house, and Ruler throughout all the Land of Egypt. And more plainly, Chap. 50. 20. When ye thought evill against me, God meant it unto good, to bring to passe, as it is this day, to save much people alive. Now therefore feare ye not, I will nourish you and your little ones: And he comforted them, and spake kindly unto them, &c.* Implying, that they had no cause to suspect or feare (as they did, *ver: 15.*) but that he should easily pardon and passe by that offence of theirs against him, out of which God had drawne so much glory and good unto him, and comfort to others, &c. This is the sense and

and importance of the words in the former reference, as they may be conceived a reason strengthening *Pauls* request to *Philemon*, on the behalfe of his servant, who had trespassed (and that with somewhat a high hand) against him.

But secondly, If they be taken in the later reference, viz. to the 14. ver. then they containe a reason of what *Paul* there saith, which is this, *That without Philemons mind he would doe nothing*, (meaning, about the detaining of *Onesimus* from him) *because* (saith he) *it may be, that therefore he was parted for a season, that thou mightst receive him* (or enjoy him) *for ever*. As if he should say, He would at no hand, by no means keep *Onesimus* now from him without his own free and voluntary motion, lest he might herein fight against a speciall intent and purpose of Gods

4.

providence towards *Philemon* in the departure of his servant from him, which (for ought he yet knew) might be this, that *Philemon* by means of his servants conversion might have a perpetuall comfort and blessing of him: Whereas if *Philemon* himselfe should desire, or were willing to part with him, this was a sign that God intended not this so much, as some other thing therein. This for the scope and coherence of the words.

5.

For the sense and meaning, much shall not need be added. Perhaps, or it may be, that therefore he departed, or rather (as the word *ἐξαιέν* in the Originall signifieth) he was parted or separated from thee. The Apostle in this term expresseth that reproachfull sin or offence of *Onesimus* against his Master, which we in plain speech call running away.

Yet



Yet it is worth the observing, how gently and mollifyingly he speaks of the sin of one that was now a Saint and servant of God; how he casts a double mantle or covering over it, to hide and veile the shame and reproach of it. First, he calls it a departure, or parting from his Master. He doth not qualify or excuse the matter with an untruth, or with a lie; for we know a running away is a departing, or parting from another: Onely he useth a term of a more large and generall signification, which doth not necessarily import any thing that is evill, or reproachfull: one man may depart from another without any harme or offence.

Secondly, he makes *Onesimus* (as it were) passive onely in this sin or offence of his; for so the word (in the Originall) sounds passively, ἐχωείδην, he

he was parted or separated, &c. Neither doth he speake any untruth in this more then in the other ; for sinners are (in part, at least) passive in their sins, especially in those, to the practise and committing whereof, they are drawne by strength of tentation, or a hand of Satan more then ordinary. Of which kind of sin, that (I conceive) is one speciall signe, (*à posteriori*) if it be disposed and ordered by God to some speciall and remarkable good, as this sin of *Onesimus* running from his Master, was. For if the great end and reason why God (in the generall) permits and suffers any evill, or sinne to be committed in the world, be this, that he may draw light out of darknesse, and good out of evill; then those particular sins, out of which God purposeth and intends to draw the greater

greater and more remarkable good, in reason must be conceived to have more of his permission or sufferance in them. Now the greater measure or degree of Gods permission in sin stands in this, when either he loosens the devils chaine, and lets it out to a greater length, when he gives more scope or liberry to Satan, to instigate and tempt a man unto sin, then ordinarily he doth; or when his providence hath so contrived it and brought it to passe, that a man hath not one or two tentations or inducements upon him to commit a sin, and those (perhaps) of no great strength or importance, (which I conceive is an ordinary degree of temptation, whereby men are tempted to doe evill) but is compassed about (as it were) with tentations thereunto, and those violent, and strong, and full of

of importunity, so that which way soever he turnes him, hee meets with some thing or other that provokes him with a high hand to sin.

6. And upon this ground (I conceive) it was, that *Joseph* went so far as he did, in acquitting his brethren from being active in that sin of theirs against him, in the place cited, *Gen. 45. 8. Now then ye sent mee not hither, &c.* By the issue and event of that sin which they committed against him, which were so full of mercy and goodnesse both to himself and many others, *Joseph* was bold to goe very far in clearing the actors of it, and making them little other then passive therein. Thus then you see, how *Paul* casts this covering also over his son *Onesimus* nakednesse, to shadow and veile that, that his Master *Philemon* might not look too broad upon it, and

and (as it were) face to face: He represents him as more then ordinarily passive in his offence. A course he doth not take in the relation and mention of his owne sins, committed in the dayes of his ignorance and unbelieve; he professeth himselfe to have been *a blasphemer, a persecuter, an oppresser, yea the chiefe of sinners,* 1 Tim. 1. 13, 15. But I must not now stand upon this.

*For a season.*] In the Original it is, *ωρὸς ὥραν*, for an houre, meaning a very short, and no considerable time, (as the word often signifieth.) It follows, *That thou mightst receive him for ever*, *ὅτι αἰώνιον ἀπόδῃς*, that is, (word for word) that thou mayst receive him perpetuall, or eternall. Some understand this, of a perpetuity, or eternity, properly so called: And according to this interpretation, the meaning

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ning is, That *Philemon* might now receive his servant, (being made a partaker of like precious faith with him) as one that should be an everlasting companion and associate for him, in whom he might have comfort for ever. And this sense is not amisse; yet I rather conceive it to be meant of an improper or temporall perpetuity, a this-worlds perpetuity, a continuance commensurable to the duration of this present life, (such as the Scripture often speaks of, under the notion, or at least under the expression of an eternity) so that the meaning is this, *That thou mightst receive him for ever*: That is, that by the means of that grace, and work of conversion wrought in him in the time of his absence from thee, thou mightst have a servant of him according to thine owne hearts desire, as long as thou livest,

livest, or as long as he and thou live together in the world. Implying herein, that a true work of grace in the heart of a servant, both disposeth and inclines him, and is also a spirituall bond and obligation upon him, to continue in those families, and with those Masters, where God is worshiped in spirit and truth. Not but that there may be many lawfull occasions even for such servants to leave such Masters and services, & sometimes to exchange; yea, and sometimes those in whom no such worke of grace appeares, may possibly continue with such men longer then the other: But this is that the Apostle in this reasoning of his evidently supposeth, and without which that which he here affirmeth, will not hang together, (as in reasoning one truth should upon another) that

that a true worke of conversion in a servant, is in it selfe, and where some weighty and materiall occasion doth not rise up against it to hinder it, a proper or direct cause or ground of this continuance and firme abiding with such a master, who is a true worshipper of the true God. This for the scope of the place and meaning of the words.



## CAP. II.

*The Doctrine propounded and explained.*

- I. **O**ut of the great variety of Doctrines, and points of observation, that might readily be raised from this Scripture, I shall content my selfe (for the present) with this one, which both containes the best  
of



of the strength and substance of the words , and likewise best fits our present occasion.

That sometimes the want of some comfort or convenience for a time, is in the providence of God, a means or occasion of the firmer, and more stable, and comfortable enjoying it afterwards. We see this was *Philemons* case, touching his servant, in this Scripture; his wanting him, and being without him and his service for a time, was a thing which God in his secret counsell had chosen, and which, when time was, he sanctified for an occasional meanes to make him a far better servant, & to insure him upon far better termes unto him, then ever otherwise he was like to have been. Till *Philemon* was quite without him, and wanted him altogether, he never had any fast hold of him; he was of a loose, wan-

*Doct.*

wandering, and vagrant disposition; he was upon the point of running away every houre; but now his actuall running away once, God turnes into a meanes to make him a more fruitfull and constant servant unto his Master for ever after. So that *Onesimus* example here seems to verifie (in part) the proverbiall saying of one, that is, That he that is never mad, or not mad once, will alwayes be foolish. One houres madnesse (sometimes) by the over-ruling providence of God, may be a means of many yeares sobriety and wisdom after.

So then this is the point that is now set before you, to the consideration and meditation whereof you are this day called; That when God by any speciall hand of his Providence, whether permissive or operative, takes from you any com-

comfort or contentment, which (for the present) you did enjoy, his intent is not alwayes to cut you off utterly from such a possession, or to fixe such a gulfe betweene you and it, that you shall never come the one at the other more: No, many times hee takes away your pots that are full of water, that he may turn them into wine, and so restore them againe unto you: Hee casts you sometimes out of your houses that were built of Fir, and puls these down, that he may build them again with Cedars, and then puts you into possession againe.

It is true sometimes on the other hand (if we speak of this worlds mercies and contentments onely) God smires with a dead hand, (as we say) hee takes away, and never restoreth againe; he puls downe, and never builds up againe: that

that is, the same particular  
numericall comfort, yea nor  
sometimes the same in kinde:  
But yet thus far, and in this  
sense, the Doctrine will be  
found of a generall and univer-  
sall truth, (as concerning the  
children of God) that God ne-  
ver strips them naked of any  
of the good things of this life,  
but that he gives them a cloa-  
thing and covering againe; if  
not of the same piece, or  
the same cloth, yet of some o-  
ther that will weare better,  
and fairer, and more for their  
spirituall profit and advan-  
tage. But the Doctrine not  
being propounded in this lati-  
tude and extent, we shall not  
need to straine our selves to  
carry our proofes and demon-  
strations of it so high.

3.

Therefore let us (in the first  
place) consider, whether the  
Scriptures elsewhere doe not  
give a liberall and full testi-  
mony

mony to it, as it was propounded : And then secondly, wee shall inquire after the grounds and reasons of it: And so thirdly, (and lastly) conclude with some Application.

Onely give me leave (by the way) to mention two things, for the cleare explication and understanding of the Doctrine.

First, when we affirme, that God sometimes takes a comfort out of our hands for a time, to deliver it againe to us with improvement, and to enjoy upon better termes in any kind then we did before. We doe not limit or confine our meaning, onely to the same numericall, or individuall thing, as if God could not be said to restore againe what he hath taken from us, except he gives us the very selfe same thing, the same under all circumstances, the same as  
*Abram*

*Abram* and *Abraham*, or as *Jacob* and *Israel* were the same persons: but we make account, that in sufficient propriety of speech the same comfort may be said to be restored unto us, if it be the same in kind, or if the tast and relish, if the sweetnesse and contentment be the same in that which is restored or given, with that which was in the thing taken from us. As for example, we make account that God did as truly restore unto *Job* the children he had taken from him, in those that were afterwards given unto him, though they were not the same in person, with those that were taken from him; as he did *Joseph* unto *Jacob*, when he came to see and to enjoy him, after hee had been for a long time separated from him.

4.

Secondly, when I say, that God many times restores a thing

thing taken from us upon better termes then we held and enjoyed it before, I doe not mean, that alwayes when this is done and performed by God, that the change or betternesse of the condition shall necessarily be in the thing, or comfort it selfe that is restored, or given in a way of restitution, though it was thus in the instance in the Text; *Philemons* servant was changed for the better: But the truth of the doctrine will stand, and be sufficiently cleared in this, if it be found that the parties or persons to whom God shall restore any comfort, that was out of their hands for a time, shall enjoy and stand possessed of the comfort so restored upon better termes, whether it be in respect of a more firme and stable possession of it, or whether in respect of a more sweet and comfortable

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table enjoying of it, or otherwise : which may come to passe, as well (if not rather) by a change and alteration for the better in the persons enjoying, then in the comforts themselves that are enjoyed. Yea it may come to passe (at least in some of these respects) by the gracious and free dispensation of God, without any (sensible) change or alteration for the better, either in the one or in the other. As for example, God may take away a child from the parents at a yeare or two, &c. and restore or repair this losse in another, which shall live and stand by them all their dayes, though neither the parents should have gained any increase of grace by losse of the former child, and though the latter child should have no indowments of nature above the former. These two things would be



be remembred (by the way)  
that so you may understand  
and judge of the whole carri-  
age of the point more clearly.



C A P. III.

*The confirmation of the Doctrine  
from the Scriptures.*

**N**OW then for the truth of  
the doctrine, that God  
doth not onely give and take  
away, (as *Job* sometimes  
said, *The Lord hath given, and  
the Lord hath taken away, Job 1.*  
*21.*) but sometimes takes a-  
way, and then gives againe;  
yea and gives things upon  
better termes then those stood  
with us which were taken a-  
way. There are many exam-  
ples and passages in the Scrip-  
ture, ready to seale and con-  
firme; we shall make use of  
some few. Our first parents,

*Adam* and *Eve*, received a fore wound in their outward comforts, when God deprived them of their best son *Abel*, in suffering *Cain* to rise up against him and slay him, *Gen.* 4. 8. but yet he made this losse an occasion of a greater gaine, and a farther enlargement of comfort unto them, as plainly appears from *ver.* 25. & 26. where *Eve*, upon the birth of *Seth*, (another son that God now gave her) speaks with a kind of Propheticall spirit, thus : *God* (saith she) *bath appointed me another son in stead of Abel*, (so the former Translation reads it, and that more agreeably to the Originall) *because Cain slew him*. Implying (as it seems) that had she not bin deprived of *Abel* by death, *God* had no intent to have bestowed this son upon her, who was not onely a good son, fearing *God*, (as *Abel* did) but  
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in proceſſe of time, brought more outward comfort unto them, then *Abel* ever did, (or for ought that can be certainly knowne, ever ſhould have done, if he had continued with them) for *ver. 26.* it is ſaid, that *he alſo had a ſon.* Thus you ſee a pregnant inſtance of the truth of the Doctrin: God deprived *Adam* and *Eve* of a great comfort, but yet made this very deprivation a ground and occaſion of caſting in a greater comfort unto them.

2.  
So the Lord deprived *Noah* of the uſe and comfort of the whole world, (in a manner) and of the light of the Sunne, when he ſhut him up in the Arke in darkneſſe, & brought a deep deluge of waters upon the face of all the earth; and yet we know that *Noah* wanted the world for a ſeaſon, that he might re-enjoy it, and continue it upon better termes

then ever he did before. For as *Luther* conceives, *Noah* was the greatest Martyr that ever was, having a whole world (in a manner) of wicked persons and persecuters upon him at once. Now God took the world out of his hand and possession (as it were) for a season, that he might wash it and cleanse it from the filthinesse and abominations of it, and so restored it unto him again upon better termes (as was said) then ever he enjoyed it before. When *Abrahams* kinsman (*Lot*) was taken prisoner by those Kings mentioned *Gen.* 14. 1. doubtlesse the body of *Abrahams* portion in the world was maimed in one of the principall members or limbs of it; and yet we see that God so ordered this maim that was given to *Abrahams* condition, that he did not long halt of it, but it proved an

an occasion unto him of injoying his kinsman upon the rescue and victorie that God gave him, doubtlesse with more comfort and contentment then ever he did before, or (in all likelihood) could have done otherwise : Hee could not from henceforth look upon him, but as a living monument, and lively pledge of Gods favour towards him, and mighty assistance with him when time was. Even as *Mary*, and *Martha*, and the rest of *Lazarus* friends, could not but enjoy him with an abundant enlargement of delight and contentment, after they had been deprived of him for a season, by the hand of death : Without which deprivation, there is no way in the ordinary providence of God, that can likely be thought upon, how he should have been made unto them a

Joh. 11.

man of those excellent desires, and high contentments, as by it he was.

3.

You know the history of *Joseph*, very deare he was (it appeares no other) to his father *Jacob*, whilst he injoyed him in peace; but after he had lost him so long, doubtlesse one *Joseph* found was as deare to him as seven *Josephs* would have been that had never been lost. If God had not taken *Joseph* away from his side; to have improved him as he did, *Joseph* had beene but a poore *Joseph* in comparison; and besides, *Jacob* the father and all his house might have wanted food.

I cannot passe by the famous and well known history of *Iob*, whose nakednesse being stript (as it were) to the very latcher of his shoe of all outward supports and comforts in the world, God turned in-

to a happy condition of lifting up his head higher in all manner of worldly comforts then before : In his estate, from the one end to the other, all things were restored double unto him ; onely the number of his children was the same : Haply for the reason which an ancient Writer gives, because his other possessions were quite gone and perished, but his children, though they were dead, yet remained they alive, and were in peace with God. And concerning this latter race of *Iobs* daughters, which were (in effect) but the former restored unto him with advantage, it is expressely said, *Iob 42.15. That in all the Land were no women found so faire as the daughters of Iob :* And for some testimony that they were faire inwardly in the heart, as well as in the face outwardly, it followes in the

same verse, that *Iob* their father gave them an inheritance among their brethren: Which shews, that he loved them dearly, and took great contentment in them; otherwise it was altogether a very unusuall thing for daughters to inherit with the sons: And this their fathers love, and deare esteeme of them, is some testimony (as we said) that they were religious also, and feared God.

4.

Many other examples and Scriptures discharged from this service, I onely mention further (in two words) one instance, which rejoyceth as much over the point in hand to confirme it, as any of the other: That is, Gods deprivation and taking away both Land, and Nation, and Citie, and Temple from the Jews, during the seventy years captivity; God made this sad and heavy losse to his people for the  
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the time, a blessed occasion and opportunity to restore againe all to them, upon better termes (in many respects) then they possesse them before, or (it is like) ever would have done, had not God taken them out of their hands for a season, to purge and to refine them. We must not now stand to run into particulars. I might adde the example of the Lord Christ, taken up into heaven from the Apostles, which was for the time as a sword piercing their soules: but God gave them their Lord and Master soone after, as it were improved, and upon far better termes then they enjoyed him in the flesh: namely, in the gift of the holy Ghost, poured out so abundantly upon them, as himselfe expressly certifieth them, *Ioh. 16. 7.* *Nevertheless I tell you the truth, it is expedient for you that I goe away;*

away; for if I goe not away, the Comforter will not come unto you: but if I depart, I will send him unto you. Christ, in his Spirit, dwelling in our hearts by faith, is a far better and greater Christ to us, then dwelling in our houses in the flesh.



## CAP. IV.

*Containing the two generall grounds or reasons of the Doctrine.*

*Reas. 1.*

**T**He Reasons of the Point follow, which are onely two in the generall: First our comforts may be sometimes taken out of our hands, taken from us by God, to be improved and bettered for us, and in time to be restored upon better termes (many wayes) then formerly we did enjoy them, for

for this reason, because sometimes God cannot so well come at things, whilst they are in our possession and custody to work upon them, and make that change and alteration for the better in them, as he can when he hath gotten them farther off from us: He hath better opportunities, and fitter instruments to make this improvement of them elsewhere, then he had with us, or neere unto us: As for example, (in the instance of the Text) though *Philemon* was a man fearing God, and a principall member of the Church at Colossi, wherethere was (it is like) a faithfull ministry of Christ, yet *Paul* was not here; and God had a purpose to use this great and golden instrument about *Onesimus* conversion. And besides, it may be *Onesimus* condition, the malignity of his disease being not  
only

onely unto death, (for so every mans sicknesse in sin is naturally, if it be not prevented) but even desperately and precipitately unto death, might require the skill and dexterity of *Paul* to recover him. For why may wee not conceive, that it may in spirituall and soule-distempers be, as it is in those of the body? *Curantur dubii medicis majoribus acri:* The more dangerous the disease is, the greater Physitian had need be called to the cure.

And as it is among Physitians and Chirurgions for the outward man, some have a peculiar gift of skill and dexterity to deale in one kind of disease or malady above others, and are (generally) more prosperous and successfull in their profession, when they fall upon cures of most sympathie & agreement with the proper

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excellencie of their skil: So is it nothing improbable, but that among the spiritual Physicians of the inward man, there may be such a diversitie of spirituall abilities and gifts found, which answers the variety and differing natures of those severall cords of vanity, wherein Satan binds men fast in an estate of unregeneratenesse, and keeps them under the power of sinne and death: Insomuch that a Minister, who is enabled by God, to loose the bond of one mans iniquitie, and whose gift lyeth to loose the bonds of other mens iniquitie also, that are tyed (as it were) in the same knot, and so to deliver them from the snare of the devill, and bring them home unto God; if you turne him to another kind of unregeneracie, the strength whereof lies in another veine, you will find him to seek, and able  
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to doe little. As on the other hand, you may find another Minister venterous, and even triumphantly successfull in casting out another kind of devils, whose skill and power may be resisted, yea and despised by the former. Now it might so be, that the cure of *Onesimus* his soule, being yet in the gall of bitternesse, required that peculiarity of soul-saving wisdom to effect it, which reigned in *Paul* above all his fellowes. However, it was found amongst the Decrees of heaven, that *Paul* must be the man that should convert him; and therefore *Philemon* must want his servant for a time, that God might bring *Paul* and him together, and then *Philemon* shall have him againe, when he is worth the having.

So if God had not bereaved *Jacob*, and gotten *Ioseph* from his

his side, and out of his custody, his providence had not had that scope and liberty of occasions and opportunities to play about upon, for the advancing of him to that height of earthly greatnesse. Wee see that the Land of Canaan, at that time when *Ioseph* was mounted upon the high places of the earth, and in the midst of all his glory in the land of Egypt, was not able to beare such a tall and stately Cedar, as *Ioseph* was now growne unto. All the inhabitants of that Land were poore low shrubs, (in comparision) and ready to be starved to death for want of food.

Wee might instance after the same manner in the prodigall son in the Gospel, if he had staid still at home, and not been cut off (as it were) from his fathers house, it is like his father would never have put him

him to eat husks with the swine, would never have thought that God had sanctified these for a rod of correction to reclaime him, and to heale his sinfull frensie and madnesse, and bring him to himselfe. Therefore for his recovery, and the enlargement of his fathers joy and comfort in him, God was pleased by a speciall providence to get him into a far countrey, far enough off from his fathers house. This is one reason of the point. In some cases God parteth us and our comforts for a time, to gaine opportunities futable to his wisdom for their improvement.

3.  
*Reas.* 2.

Secondly, God by depriving of us, and cutting us short of many mercies and comforts for a season, strengthens his owne hand, to doe better by us, and greater and more gracious things for us, then otherwise



wife (speaking of his ordinary power he puts forth in the course of his providence) he could doe.

This reason contains severall particular reasons under it : Oneiy the generall termes wherein I propound it, would be a little explained.

The Scripture speaking of this power which God erects and sets forth in ordinary dispensation, still measures and judges of it by the strength and inclination of his will, to doe any thing : And where he hath no mind, no will to doe such or such a thing, there the scripture is wont to ascribe an impotencie unto him, and want of power for the doing it, and that with good propriety of speech too : Because, speaking of reasonable and free Agents (of whom God is the chiefe and most perfect) that have dominion and power

wer over their actions: Whatsoever strength or power they have for execution, it is as nothing, it is all one as if they had no strength or power at all, except their will be strengthened and inclined to put it forth accordingly. And therefore as we say of men, *Animus cuiusq; is est quisque*, The mind or will of a man, that is the man, and not his strength or power: it is all one whether his strength be little, or much, or none at all, if his will be thereafter: So is it as true of God, that his mind and will is a thousand times more himselfe (at least concernes the creature a thousand times more) then his power, because his power will neither do good nor evill, except his will leads it forth, and sets it on work. Thus *Mark 6. 5.* it is said of our Saviour Christ, that in his owne countrey, and among his

his owne kindred, he *could* doe no great works ; not that the arme of his Almighty power was at all shortned, or shaken more here then in any other places : but it is therefore said *he could* doe no great works here, because here wanted motives, and reasons, and considerations futable to his wisdom, that should have inclined or strengthened his will, to have made use of his power in such a way : under which defect, his power, in respect of any present exercise, or use of it, is as no power. So that now, when in this reason wee affirme, that God by depriving us for a time of many mercies and comforts, may strengthen his hand to doe greater and more gracious things for us; our meaning is, that in such a way he may spring and start (as it were) many motives, and considerations, and inducements

duements to incline and strengthen his will, for a fuller, and freer, and more liberall use of his power to doe us good. As,

4.

First, when the creature is low, and destitute of help and other supports, this is one reason (especially in consort and conjunction) assisting and strengthening the will of God, to exercise his power for the raising and lifting him up againe. And therefore we may truly say, that God is more able (other circumstances standing upon eaven ground) to raise up him that is low, then to keep up him that is on high, because his will (ordinarily) is more strengthened and inclined to doe the one then the other; there are more reasons agreeable to his wisdom for the doing of the one, then for the other. And so *Paul* gives this character of him, that he

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comforteth the abiect, 2 Cor. 7.6. *God that comforteth the abiect*: that is, that ordinarily doth it, and delights so to doe.

Again, another motive that is often gained by depriving us of our comforts for a time, for the strengthening of Gods hand to doe more for us then before, to restore us our losses with advantage, is the sorrow, and heavinesse, and affliction of spirit in a man, which usually attends (more or lesse) the deprivation and losse of all comforts, and fall upon men at such times: yea though this sorrow and heavinesse be somewhat inordinate and excessive, above the proportion of the wound received, yet God that *considers our making, and remembers that we are but dust*, gives a mercifull allowance to poore creatures in this case, and will not despise them  
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in their sorrows, though they have baptized themselves too deep therein. God doth not love to see tears in the eyes of his people, but when there is some spot, or some uncleanness to be washed-away with them; nor to see them in ashes, but when there is somewhat to be scoured. And this is a generall rule, that when he comes to wipe away their tears, he still brings oyle with him to anoint their faces also, and make them shine with more brightness then before. Hee never takes away their ashes, but he gives beauty in the stead of it; he never fills up a pit that hee hath digged in any of the fields of his servants, that hee makes the ground but leuell onely; hee still raiseth a mount, where the hole and pit was. Both which wee see in *Jobs* case; First, that grieve, and heavinessse

ness, and anguish of soule that was upon him, was one thing that strengthened the hand of God to lift him up. Secondly, that when he came to lift him up, he set him upon a higher ground, then ever he sate on before. The former appeares, *James* 5. 11. the latter, *Job* 42. 10, 12. This rule must be remembered and taken along with us in all the particulars of this reason.

Thirdly, another motive that ariseth upon the will of God, by occasion of his servants deprivation of their comforts for a time, to strengthen it for their restauration, and that with advantage, is, their humiliation, or their humbling themselves under the mighty hand of God, (as *Peter* saith) that is, the taking the opportunity and advantage (as it were) of the hand of God. Now upon them in  
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their present tryall, and deprivation of that comfort that is taken from them, and stirring up all that spirituall strength they have within them, to joyne with it, and so together to make an assault, and set upon the pride of their hearts and natures, so making an assay, and doing their indeavours to break that same iron sinew that runneth through their soules, and makes them stout, and stiffe, and stubborne against the God of heaven, and his holy and righteous Laws, to seek about, and to lay hold of every spirituall reason, and every consideration that they can meet with from the one end of the heaven of the Scriptures even unto the other, and to presse them into this service and warfare, to assist them against that great and dangerous enemy of their peace, both present



sent and future, those high thoughts of themselves, within them, which lift up themselves against that knowledg of God, which should lay them low, and bring them into the dust of the earth before him.

This, or some such like exercise or indeavour as this is, is that same humbling of our selves before the God of heaven, and under his hand, which the Scriptures speak of; and this when God beholds it, is one motive unto him to lift up the head of such a creature, and to set him higher in his condition then ever he was before, as *Peter* expressly implyeth in the place glanced at, *1 Pet. 5. 6. Humble your selves under the mighty hand of God, that he may exalt you (or lift you up) in due time.* In which words I would have you to observe two things (especially) which are for our purpose.

First, that there is an equitie or proportion, which God himselfe acknowledgeth, and graciously submits himselfe unto in the course of his providence, betweene the creatures being humbled or abased before him, and its exaltation againe by him. *Humble your selves, &c. that he may exalt you* : Therefore somewhat there is in the humiliation of the creature, which so suteth and complyeth with the wisdom and righteousness of God, that he is pleased still to interpret & take it for a meet foundation for himselfe, to raise a gracious building upon, a higher and farther enlargement of the creatures joy and comfort, that hath been so humbled : And this is the second thing I would have likewise observed, that the return of God to his creature, man or woman, upō or after their humiliation-

miliation, is stil (at least for the most part it is) with a greater abundance of peace and comfort, then in their former condition were enjoyed: For this I conceive is implied in that terme of exalting, or lifting up, ἡ ἀνύψωσις ὑμῶν, (in the Originall) that is, that he may lift, or set you up on high. *When the uncleane spirit departs from a man, and returns againe, he brings seven spirits worse then himselfe, (saith our Saviour, Mat. 12. 43.) and the end of that man is worse then his beginning.* But when God forsakes his creature for a time, and carries away any of his comforts with him, when he returns againe, he usually brings seven consolations with him better then the former, and the end of such a man is much better then his beginning. This is a third motive arising upon the losse or deprivation

of some comfort, and strength-  
ning the hand of God to doe  
greater things for us then he  
had done before.

7.

A fourth motive in this  
case, tending the same way,  
may be the awakening of the  
principles of that spirituall  
wisdom in man, which tea-  
cheth him not to rest or stay  
himselſe upon the broken reed  
of the creature, nor to beare  
up himselſe (and ſo to keep his  
heart from ſinking) upon the  
windie bladders of outward  
ſupports, in what kind ſoever,  
but upon the living God one-  
ly. I here ſuppoſe two things,  
and affirme, or gather a third,  
upon the ſuppoſall of theſe.  
The firſt thing I ſuppoſe, is,  
that there may be principles  
of that spirituall wiſdome  
I ſpake of in men, which may  
for a time (yea and ſometimes  
for a long time) lie (as it were)  
aſleep in their breſts, as Chriſt  
ſlept

slept in the ship: so that a man hath all this while no more use of them, then he hath of his reason, memory, & understanding, whilst he is asleep. There is every whit as much as this implied (if not much more) in that of *Paul, Gal. 5. 25. If we live in the spirit, let us walk in the spirit*: Clearly implying, that there may be a principle of a spirituall and more transcendent life in men, and yet these men may (possibly) walk, that is, outwardly carry themselves in the world, onely after the rate of lower, and meaner, and more ignoble principles. This is the former thing I suppose; and I conceive it will easily be granted, or else more might have been said for the prooffe of it, *viz.* that there may be principles of a spirituall and sound wisdom in a man, which for a time may be like those la-

bourers that stood idle in the market place, because no man set them a work.

Job 1. 11.

The second thing I suppose, is, that this wisdom, where it is found in such a way of drowsiness, sleepiness, and sloth, may be (and frequently is) awakened, called up, and set to work, by some rod of chastisement upon us, by some such touch of the hand of God upon something that we have, as Satan desired that all that *Job* had might be touched withall. Neither shall I now labour in the proof of this; it is generally received amongst you as a familiar and known truth, that affliction is unto many that are asleep in security, as that trumpet of the Arch-angell will be at the last day to those that sleep in the dust of death, upon the sound whereof, as the Apostle certifieth us, 1 Cor. 15. 52. *The dead shall*

*shall rise incorruptible.* I onely mention that Scripture, you know well already for the prooffe of it, *Hos. 5. 15. In their affliction they will seek me early,* or diligently, as the former Translation read it. So that till affliction came upon them, they did not seek the face of God, that is, they had outward supports, and comforts, and contentments made of flesh, and they bare themselves upon these; whilst these stood by them, they were not intent, or much taken up in their thoughts or care, how to keep or ascertain the love and favour of God unto them: As long as the world stood by them, the love of God was but an impertinencie, a matter of spare thoughts, &c. Now God to awaken them out of this sinfull sleep, threatens to strike their props from under them, and so cause them to fall to

the earth. Upon which fall of theirs, he tels his Prophet, that they will be awakened, and will fall to doe that which is the greatest wisdome under heaven to doe, to seek God early, (or diligently) that is, to seek his love or his favour: for in Scripture God is onely said to be there, where his favour and grace is; and on the contrary, to be absent or withdrawne, when he affects not: and *John* tels us, that *God is love, &c.* Meaning (haply) by this expression, that he is never himselfe, (as we use to speak) i. never that which he desires and delights to be above all other expressions of himselfe to the creature, but onely when he appears in the glory of his love unto it: Therefore where his love is not, God (properly) is not. This is the second thing I suppose, that a tryall or affliction, by the losse and deprivation



vation of some of our comforts, is often an awakening of those principles in a man, which before were as good as buried in a profound security.

Now these two things supposed, I affirme, that this awakening of that spirituall wisdom in a man, which teacheth him to trust neither in uncertain riches, (as *Paul* speaks) nor in uncertaine friends, nor in uncertain credit, nor in any thing that hath any communion with uncertainty, but in the living God onely, is another motive strengthening the hand of God, to cast upon such a man a greater proportion of outward comforts, then his former portion amounted unto. When men know how to abound, (as *Paul* speaks) that is, to have and enjoy abundance without sin, when men know what to doe with silver and

8.

and gold, besides making gods of them, (which indeed few men doe) and so with children, friends, credit, and the like, this is a gracious encouragement to God, to cause such men to abound, and to give them things of this nature to enjoy richly. Wee might (doubtlesse) have more of our hearts desire in the things of this life, if God might have his hearts desire in our possession and enjoyment of them. *Whofed thee* (saith *Moses* to the people concerning God, *Deut. 8.16.*) *in the wildernesse with Manna,* (which thy fathers knew not) *to humble thee, and prove thee, that he might doe thee good at thy latter end.* We see here, 1. that the end of this dispensation of God towards the people in the wildernesse, in feeding them with Manna, which was first to humble them, and then to prove or try

try them, the end I say of all this was, that he might doe them good in the latter end: That is, that he might set their feet in a wealthy place (as *David* saith) that he might bring them in peace into the promised land of Canaan, and there abundantly blesse and prosper them and their posterities. But secondly, that is observable here also, that before God saw it meet to doe them this good in their latter end, he must first humble them and prove them. But what was this humbling and proving them? or wherein did this consist? This may be conceived in part, by the means which God here is said to have used for their humbling and proving. *Hee fed them with Manna which their fathers knew not*: That is, he fed them onely from hand to mouth, (as we say) they never had two dayes provision or live-

livelihood before-hand, except it were onely on the eve of their Sabbath, which was precisely for two dayes and no more. He did not sustain them in a way of ordinary providence by the encrease and fruits of the earth, which are reaped & gathered into barns, and laid up in store ; which was the only method or means of livelihood and supportation that was knowne unto the world hitherto. Now by this means God held them close to it, to renew their dependance upon him and his providence from day to day, and to be at the allowance of heaven continually, which is one of the greatest and most mighty means to humble the spirits of men. As on the contrary, to have great matters in the world beforehand, large fields, great barnes, fruitfull vineyards, great heaps of thick clay,

clay, (as the Prophet speaks) out of which they conceive they may be their owne carvers, when, and what, and as much as they please, is of very dangerous, and (for the most part) of pernicious consequence, to lift up the minds of men to their destruction. And accordingly *Paul* joynes high-mindednesse and trusting in riches together, as being birds of a feather, (as wee say) and one occasioned (as it were) and begotten of the other: and opposeth to them both, a depending or trusting in God, as the soveraigne antidote & preservative against the poyson of high-mindednesse. Thus God humbled the people, that is, taught, and even compelled them to make their dependance upon him continually, and suffered them not to have any thing which they might call their owne, but onely him-

1 Tim. 6.  
17.

himselfe, whereon to depend:  
And this they were taught yet  
with more authority and power,  
(I meane, an intire and close dependance upon God)  
in that God did not onely  
feed them frō hand to mouth,  
(as wee said) not suffering  
them to have any thing at all  
before hand whereon to depend,  
but that means of their sustentation,  
whereby he did in this manner  
preserve them, was such as their  
fathers had not knowne; that is, it was an  
extraordinary and unheard of  
nourishment. This plainly informed  
them, that God was not tyed  
either to the vine, or to the fig-tree,  
or to the barn, or to the stall,  
or to the flock, or to any naturall  
ordinary means whatsoever, to  
sustaine & preserve them at any  
time. So that there was no ground  
why they should fear to make  
their dependance upon him  
with

with as much assurance and confidence when all these were cut off from them, as when they were at hand in the greatest abundance. Thus God humbled the people thoroughly, he brake the pride and strength of their hearts, by not suffering them to have of their owne whereon to depend.

And then againe, thirdly, it is said, that by the same means he humbled them, he proved them likewise.

How, or in what respect did God prove them in this case? or how was this proving of them any ground or meanes why God should do them that good in their latter end, which we spake of?

I answer as briefly as I can, that God by such a way of nurturing them in the wilderness, (as was described) used the strongest and most effectuall means

means that can be conceived, to draw out into act and exercise, any good that was in them in this kind, (if there were any at all, though never so little) if there were any principle of faith, though never so low and weak, and buried under corruption; if there were but the feeblest inclination or disposition towards, or the smallest beginnings of a dependance upon God in the, such a gracious discipline and course of nurture as this was, must needs awaken, cherish and strengthen it. And thus God is said to have proved, that is, (upon the matter) to have improved his people, of potentiall beleivers (as it were) to have made them beleivers in act and in full exercise, to have made those things strong in them, which otherwise were but weak, nor ever (it is like) would have beene other



other but weak, except God had taken this, or some like course to prove them. And this proving and improving of them, is accompanied (as you see) with this blessing of God, which is called a doing them good in the latter end: Implying, that Gods hand was but weak and faint (as it were) in respect of doing these great things for them, till hee had humbled, and proved and improved them in such a way as you have heard.

Onely that would here be added and considered, that this proving of the people of Israel in the wilderness, by the means aforesaid, was not such a proving of their faith as *Abraham* was proved with, in the offering his son *Isaac*, *Gen. 22.* God did not prove *Abraham*, to see whether he had any faith or no; but hee proved or tryed the strength of

10.

of his faith, whether it would beare such a weight or burden, without buckling or bending, if it were laid upon it. But this proving of the people in the wilderness, was to try whether they had any disposition: any inclination, or capacity (as it were) to beleeve, whether by any discipline and nurture, that which was gracious, genuine and effectually, they might be brought to beleeve, and to depend upon God in any measure, after the example of their father *Abraham*, &c. As it is one thing to prove a child, whether he will take learning or no, and be capable that way; and another thing to prove the learning and proficiencie of a growne Scholar: The proof of the former is most effectually done and put home, when the means and course that are taken about the teaching him, are

are such as are most apt, and proper, and rationally, to draw out the weakest and meanest capacity that way, and there may be a capacity in this kind, which yet may never come to its improvement, through defect in nurture, and method in teaching: But now the proofe of the other, of the learning and sufficiencie of him that is a knowne or reputed Scholar, is to put some hard task upon him, and that which will require some strength of scholarship to performe. Thus you see (at last) how this awakening of those spirituall principles which may be in a man, and yet not act or work any thing, and which are usually awakened by afflictions, is a speciall motive to strengthen the hand of God, to doe him good in more abundance afterwards.

The first and last motive we  
shall

II.

shall now mention, (though severall others might be added) is of some affinitie with the former, but yet not the same: The thing is this: Many times by the meanes of some tryall of affliction, by the deprivation and losse of some comfort for the present, a man is *made partaker with God in his holinesse*, (as the Apostles expression is) That is, comes to attaine a more full and perfect similitude and likenesse with God, in respect of his holinesse; and this increase and growth in holinesse, is a motive also to strengthen the hand of God, (as hath been declared) to doe greater and more gracious things for him afterwards. That the cup of affliction hath a purging operation upon sin and uncleannesse, and a corroborating and strengthening vertue in respect of holinesse, is evident from  
that

that Scripture, *Heb. 12.10. For they verily chastened us for their owne pleasure*: that is, to ease themselves of the burden of anger which they had conceived against us: *but he*, that is, God, *chasteneth us for our profit, that we might be partakers of his holinesse*: that is, that wee might have a deeper and richer share with him in his holinesse. For otherwise, those that are the children of God, of whose chastisement onely he here speaks, have in some degree, communion and fellowship with him in his holinesse already. So that this is certaine, the rod of affliction many times buds and blossometh with, yea and brings forth ripe fruits of holinesse. When God seeth his people well come on to his mind, and drawing somewhat neere to him in holiness, now he thinks it a fit season to give them rest,

rest, and peace, and joy, and further communion with him in his happinesse. See *Jer. 30. 15, 16.* *Why cryest thou for thine affliction? thy sorrow is incurable, for the multitude of thine iniquitie: because thy sins were increased, I have done these things unto thee: Therefore all that devoure thee, shall be devoured, &c. for I will restore health unto thee, and I will heal thee of thy wounds, &c.* And as the way of God is with a whole Church or Nation, so it is with particular persons. When hee hath washed, and cleansed, and purified them from their filthinesse, he then calls for the best robe to put upon them, and makes haste to adorne them with jewels of silver, and jewels of gold: when he hath driven and beaten the earth out of their hearts, he can give it them more freely into their hands. Swine use to have their meat given

given them when they are all  
gore with wallowing in the  
mire ; we doe not stand upon  
it to have them cleane when  
we feed them : but we make  
our children wash, if they be  
myrie , before we suffer them  
to eate : So God may give un-  
godly men & reprobates their  
portions in the world, whilst  
they are in the midst of their  
spirituall uncleannesse and  
profanenesse, & all manner of  
abominations ; But for his  
owne Church whom he hath  
adopted to make heirs of hea-  
ven, and of the great things of  
the world to come, if they be  
under much defilement and  
pollution of sin, he will have  
them wash and be cleane, be-  
fore he will either spread them  
a table, or anoint them with  
oyle.

This for this motive.

Thus you see a clear ground  
or reason, ( or rather, many

E reasons

reasons in one) of this dispensation of the providence of God, why he should make the losse or want of a comfort for a time, an occasion of restoring it upon termes of advantage afterwards.



## CAP. V.

*Wherein two Corollaries are drawne from the Doctrine, by way of Instruction.*

Uses of the  
point, three

**P**ROCEED we to the Use and Application of the Point, which is threefold; For Instruction, for Reproofe, for Exhortation.

I.

First, if God often makes the losse of some comfort a means of an after enjoyment with advantage, then observe here by way of Instruction, (in the generall) one of the  
most



most remarkable wayes of God, in the course of his providence, and administration of the worlds affairs, the method wherein he is wont to bring most of his greatest ends about, which is by turning himselfe cleane aside, and seeming to looke quite another way, from what he hath a speciall intent and purpose to bring to passe. The Lord seldome proceeds in a direct and right on way to his ends, in such a way as the creature would think stood with most reason to take, for the compassing such an end; but when his businesses or occasions lie in the East, he takes his journey (as it were) full West to come at them: Yea, he takes up means as it were in opposition and contradiction to his ends, and goes with instruments as it were to beat and break down that which hee is about to

build up ; and furnisheth and girds himselfe with weapons of war, when he is about to intreat his creature most graciously and peaceably: and when his designe is for light, his method and way is by the greatest darknesse. Thus when he had a purpose to make *Abraham* the father of many nations, and to give *Sarah* a posterity *as the stars in the firmament for multitude, and as the sand of the sea shore which is innumerable, Heb. 11. 12.* he made them both barren, and kept them childlesse, not onely far beyond the time that children were then usually borne unto others, but even so long, till there was no hope (according to the rules and experience of nature) on either side, that ever child should have beene borne of them. God still loves (as one saith) to hang the greatest weights upon the  
the

the weakest wiars.

So when he had projected *Josephs* great honour, and exaltation in the world, and was now about to effect it, what course doth he take? doth he carry him presently into *Pharaohs* Court, and there cause *Pharaoh* to take liking of him, and so to advance him without more adoe? No, we know he took such a course with him, (I meane with *Joseph*) as if he had meant he should never have risen higher then the dust of the earth, or lift up his head above the dunghill. He suffers him, after he had escaped with some danger of his life, to be sold for a slave, which was a condition as far from *Pharaoh* on the Throne, as the North is frō the South; and againe after this, suffers him to be laid up in prison, under a sore and heavy accusation, which threatned his life;

at least was a mighty waight upon him, likely to have kept him sure enough from rising in the world. And yet these were Gods engines and scrues to raise *Joseph* to the Lordship over all the Land of *Ægypt*.

3.

To passe by other instances, of this method of divine providence, (which are as plentifull in the Scripture, as silver was in the dayes of *Solomon*) when God was now about to anoynt the head of his Son *Jesus Christ*, with the oyle of joy and gladnesse, so infinitely above all his fellows; I mean to give him all power both in heaven and in earth, and to exalt his person far above all heavens, how doth he go about it? what is his method to advance such a design? He seemed to have turned his back upon him, as if he had not regarded him, as if he had never meant

meant to have looked after him more, never meant to own him, but men and Devils, and who would, might serve themselves of him, and do with him what they listed, (as it is said they did with *John the Baptist*, *Mat. 17. 17.*) or as a man doth with a dish which he wipes and turns upside down, (as the Scripture speaks) They took a course with him (the likeliest in reason) to keep him sure enough out of heaven for one while : They put him to death, they shut him into a grave, laid a great stone upon it, set Watchmen to keep it ; And now behold the great God of heaven, rejoycing and (as it were) triumphing in that way, or walk of his providence we spake of ; when Jesus Christ was in all outward appearance, and in the judgement of flesh and blood, at a greater distance

2 King.  
21. 13.

then ever from a throne in heaven ; he takes this distance for his advantage, and springs his Mine, that he had been all this while digging and preparing, and Jesus Christ is by and by mounted upon the throne of his celestiall glory. The life, and salvation, and the everlasting glory of his Saints and servants now on earth, work at this day in the same method and course of providence; he is about to give them equality with his Angels, and here he suffers them to be trodden and trampled under foot with the pride and insolency of the world, and their faces to be covered with shame and contempt, suffers them to wrastle with a thousand infirmities, poverty, hunger, cold, nakednesse, imprisonment, sicknesse, death, with the grave, rottennesse, worms, dust, and to be foyled (in a manner) and trampled

trampled on by all these, and then out of this deep, thick and horrible darknesse, brings forth that exceeding marvelous light of their transcendent glory. This for the first branch of instruction.

Secondly, if God sometimes makes the losse of a present comfort, an occasionall means of restoring the same again in due time upon better terms, and with advantage; Then learn we hence further (by way of instruction) that when God layes his hand upon us, in any such kind, when any of the stars fall out of the firmament of our present prosperity, when our outward mercies and comforts are diminished more or lesse, in one kind or other, this is no sign at all, that God is angry with us, or that he visits in displeasure, in such a case. Nay God may lay us very low, and bring us

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down to the very dust of the earth, and to the dunghill (as he did *Job*) he may (as it were) set a mark upon our foreheads, that no outward comfort, no refreshing may come at us, or near us for a time; and yet in all this there may be nothing whereon to write any such bitter things against our selves (or others, if the case shall be theirs) that now there is a fire kindled in the breast of the Almighty against us, or that this great triall that is come upon us, is a messenger sent from before the face of the indignation of the Lord. God may heap such sorrows as these upon our heads, and make our losses in this kind like the waves of the Sea (as he did by *Job*) one driving another forward, and one overtaking another, and yet notwithstanding his heart be with us, with as much tenderneffe and intireneffe



ness of affection, as it is with other his servants, who in a long time have not suffered so much in their outward condition, as the losse of the least hair of their head; Yea it may be so far from truth, that either hatred or anger, or any such displeasing affection in God, shall rule, or have any thing to do in such occurrences and passages from his providence as these, that love, and thoughts of mercy, and gracious intentions of good toward us, may be well conceived the chief Actors in such blessed tragedies.

If a man had mony by him, and knew not how to employ or emprove it, or make benefit of it any wayes, he that shall come to him, and take it of him only to set it on work, for the Master, and raise benefit to him by the disbursement of it, giving him sufficient assurance  
and

and security for his own again with advantage ; Such a man shall be no enemy but a friend to him that parts with his money upon such terms. So (my brethren ) when God takes away any thing that is considerable in our estates, or conditions in the world from us, and his purpose and intent is no other , but to recompence what he hath taken from us with increase, to render us our owne double (it may be three-fold) into our bosomes, there is no more signe or relish of anger or hatred in the one, then in the other : especially if that circumstances be considered into this latter case, that God knows not how to multiply us , but by diminishing us; he cannot get a convenient standing, such as pleaseth him, to rejoyce over us in doing some great good for us, which he desires, but by making some breach

breach (as it were) first upon us.

But perhaps you will here object that of *David*, that *foolish men are plagued* (or afflicted) *for their offences, and for their iniquities*: And if we be smitten of God for our sinnes, can we have any ground to thinke or hope he doth it in love?

To this I answer in two words, 1. As fools are afflicted for their sins, so it is as true on the other side, that sometimes the wisest men are afflicted for their righteousness. *For therefore we both labour and suffer reproach*, (saith Paul, 1 Tim. 4. 10.) *because we trust in the living God who is the Saviour of all men, but especially of those that doe beleve*. As if he had said, the world of all other things can least endure, that the servants of God should pretend any trust or affiance in him,

or

6.

Ps. 107. 17

or that they should live by any dependance upon him, that they should call him their Father, or walk according to any such rule or principle as these. And therefore the more their faith and dependance upon God manifests it self unto the world, the more the world is offended and enraged at it, and is ready to heap the more sorrows upon the heads of such men. See for this purpose *Psalm* 14. 6. compared with *Esaie* 8. 17, 18.

2. Though it be granted, that God doth afflict us for our sins, it doth not follow, that therefore hee doth it not in love; nay of the two, it seems to argue greater love in God towards a man, to afflict or chastise him for his sins, then to doe it upon other grounds, or for other ends and purposes, (as *viz.* for the tryall of his faith, or for the exercise and  
ma-

manifestation of his other graces) by how much it is a matter of greater concernment to us, to have our sins purged and separated from us, then to have the glory and strength of our graces manifested. *David* hath this passage, *Psal. 119. 67. Before I was afflicted, I went astray, but now I keep thy Word:* And speaking of the same affliction, *v. 75.* he saith, that God had sent it, or laid it upon him in faithfulness: *I know, O Lord, that thy judgements are right, and that thou hast afflicted me in faithfulness:* In faithfulness, that is, in afflicting me, thou hast but kept covenant and mercie with me, and fulfilled that gracious promise of thine made to thy children, of withholding nothing from them that is good, or needfull for them. Now there is nothing in all that infinite variety of good things, which the God of  
heaven

heaven dispenseth and giveth out to his servants continually, of sweeter and more necessary importance (next to the gift of grace it selfe) then chastisement or affliction in their season. *But he for our profit*, (saith the Apostle, *Heb. 12. 10.* speaking of Gods chastening his children) *that we might be partakers of his holinesse.* Now he that doth any thing to us, intending mainly our benefit and profit therein, cannot but be conceived to doe it in love: the willing of good to any, and the endeavouring, and working, and procuring it accordingly, the one being as the soule, and the other as the body of this affection. Therefore when we make an opposition betweene these two, God afflicting us for our sins. and God afflicting us in love or mercy, as if they could not stand together, doe but sow dissention,  
and

and seek to set enmity and variance between sweet and perfect friends This for answer to the Objection, and for the second branch of Instruction.

C A P. V I.

*Containing the third and last branch of the first Use.*

**T**Hirdly, (and lastly, for Instruction) observe, If God (as you have heard) so frequently ordereth and contriveth the present losse of some comfort, into a meanes of our after re-enjoying it with advantage, then learn we farther from hence, (by way of Instruction) that a great calme of prosperity and peace in the world, is no sign, no demonstration of any value, that the heart of the God of heaven is with a man, that enjoys them, or that he is accepted with him above other men.

A

I.

Psa. 37.35.

A man may continue for a long time, and flourish (as David saith) like a green bay tree, which continueth green summer and winter, when other trees lose the beauty and glory of their colour; and yet God may intend greater things, not onely in respect of the world to come, but even of this world also, to another, who may have his leaves, and his fruit too, blasted for the present, then he doth to such a man. A portion of seed sown in a rich and fruitfull ground, though it dies there for a time, (as our Saviour speaks) yet is worth a double proportion of the same grain in the heap. So may the mercies and comforts which God hath taken out of thy hand into his own, and which thou thinkest are as good as lost, dead and gone; they may be (in true accompt) worth to thee double and treble.



ble above what the same things are to another man, who enjoys and possesseth them in peace; or then they would have been to thy self, had they remained still under thine own hand, and no improvement been made of them.

But may it not here be objected, That if these things be so, if comforts cut down and gone are better then comforts standing and remaining; then is it no ground at all, or a very weak and faint ground, of thankfulness unto God, when he gives us richly to enjoy the comforts and blessings of this life, when he *extendeth* health and peace unto us *as a river*, (in the Prophet *Esaies* comparison) and causeth the light of his countenance to shine upon our tabernacles without eclipse or interruption: If the darknesse be better to us then  
the

2.

the light, have we cause to give thanks for the Sun?

To this I answer three things.

First, though mercies taken (as it were) to use for us by God, be simply better, then if they had remained with us in our own possession; yet because we are not alwayes certain (as hath been said) that when he doth take them from us, he takes them in such a way, or with such an intent and purpose of restoring them with advantage, therefore if he suffers us simply to enjoy them, and to continue the enjoyment of them, it is a reall ground of thankfulness. It is somewhat hard to say or to determine, (especially as circumstances, and the proportions of this may be poyssed and ballanced in the comparison) which is a ground of greater thankfulness unto God, either

a present possession and fruition of a little, or the hope of greater things in reversion.

Secondly, neither are greater mercies only a reall and just ground of thankfulness unto God, but lesser also, yea the least of all. As *Jacob* confessed by way of thankfulness unto God, that *he was not worthy of the least of all Gods mercies towards him*, Gen. 32. 10. For whatsoever good is conferred upon a man beyond, or above his merit, or what he deserveth, is the most naturall ground, and prepared matter of thankfulness that is: Yea in ordinary dealings with men, we make it a ground of thankfulness, (especially to our betters and superiours) if they will but give us what is our own, and due unto us in a way of the greatest equity and justice. But happily it is the oppression, injustice, and insolency

lency of superiours and great persons, which these men generally have (in a manner) established amongst themselves as a Law against the inferiours, make that to seem a mountain of admiration in one of this society, which in meaner men would be but plain and leuell ground. But if we measure things by the strictest rule that is, any good that any man receiveth, above the line and proportion of district justice, and what he is worthy of, either in respect of some work done by him, by his appointment, from whom he receiveth the reward, or in respect of some prerogative belonging to some place of eminency or dignity, that he is invested with, is the proper and naturall ground of thankfulness. Now certain it is, that the best and greatest of men-creatures under heaven, in  
strict-

strictnesse of justice deserve not any, from the greatest to the least, of all the mercies and good things they enjoy, no not the most naked and barest being that can be imagined, though devested and uncloathed of all manner of comforts; Yea, what ever being a man hath, that is any degree better or more tolerable, then that which is called death and destruction (in Scripture) a being in hell, which in true accompt is rather the losse of a being (as the Scriptures somewhere insinuates) then a being properly, is due matter of praise and thankfulnesse unto God. And this *David* expresly acknowledgeth, *Psal. 104. 33. I will sing unto the Lord as long as I live: I will sing praise to my God whilst I have my being*: Or, any being (as one translation readeth it.) *David* knew he should be

be a debtor unto God as long as he had any being, or subsistence whatsoever, though never so low, poor, and mean, though in the very next degree to that being which is a thousand times worse and more dreadfull then no being at all: Therefore though darknesse were better for us then the light, yet if the light be in any degree good and comfortable, we should have cause to be thankfull for the Sun. And so though mercies and comforts out at use be better then comforts at home, and (as it were) in the purse and present possession, yet if these be comforts also, (as we are all ready enough to acknowledge and confesse they are) there is sufficient ground of thankfulness even for these.

Thirdly, (and lastly) though it be granted, (as indeed it must for the greatest part) that mercies

mercies out in Gods hand to improve and multiply for us, are simply better, then if they were still in our owne, where they would (indeed) lie dead in comparision, yet will it not follow, but that it may be better for thee that they should stand by thee, as they do, then to betaken from thee for improvement : And consequently thou mayst have as much, or more cause of thankfulnesse unto God for this, then thou shouldst have for the other, and that in two respects, or in two cases : For first, it may be, that through the weaknesse and poverty of thy spirituall estate, in wisdom, faith, patience, &c. thou art not able to lend unto the Lord, not able to bear the want of thy comforts for a season, at least for such a time as the improving of them to any purpose will require. In this case if God should touch

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that

that which thou hast, and make any breach upon thee, it may be thy heart would fail and sink within thee, like a stone, (as the Scripture speaks) which being once sunk to the bottome, riseth up no more, as many other things doe; or it might cause thee to doe that, which the devill was in some hope that *Jobs* tryals might cause him to doe, even *blaspheme God to his face, Job 1. 11.* or otherwise might be a means to discover some nakednesse in thee, which God in mercy to thee will keep covered.

5.

A man that is short of provision, and wants friends to relieve him in such a way, if his money be out of his hand at use, the present want of it may bring a greater inconvenience on him, if he or any of his should starve, or fall into any dangerous disease through want



want of wholsome and sufficient diet, or looking to, or the like, then an hundredfold increase afterwards could recompence. We have a Proverb among us, that the Steed may starve whilst the grasse is in growing, namely, if he hath no other meat or provender to live upon in the meane time : so if men and women have not a treasure, a sufficient provision of faith, and patience, and other graces to live upon, laid in, if God should weaken them too far in their outward condition, though it were with an intent to make them stronger afterwards, yet might there many inconveniences happen in the meane time, which (haply) would not be salved or countervailed by the return of much outward peace and prosperity unto them afterward. We know *Job* was a man, who as he is said to have

been the greatest of all the men in the East for substance and outward estate, *Job* 1. 3. so had he the like proportion of *the true treasure*, (as our Saviour speaks) he was greater in his spirituall estate also, in knowledge, wisdom, faith, patience, then any there living, (as the tenour of his Book, if things be truly cast up, makes evident) yet we know he had much adoe to hold out, much ado *αὐτοφθάλμειν*, to look those storms and tempests in the face, which came upon him, and beare up against the violence and vehemencie of them, much adoe he had to live it out in those rough seas, till he had made the shore; if he had not been well balanced indeed, those mighty waves that were still beating upon his head, would have funke him. This is one thing.

6.

Secondly, it may be thou  
hast

hast no need to be any wayes enlarged or bettered in thy outward condition, thou canst bear no broader saile then the providence of God hath hoysed up for thee already. If thy cup were filled any fuller then it is, for want of an eaven and steady hand, thou mightst easily spill it. In this case, it is the greater mercie of God unto thee, to let thee alone as thou art, to suffer thee to enjoy thy present portion in peace, and not to put forth his hand any wayes to build thee higher up in the world, lest in such a course hee should pull thee downe altogether, and consequently thou mayst have more cause of unfained thankfulness unto God, if he will let thy comforts alone by thee, though another may have more cause when he takes theirs from them.

The Germanes have a say-

ing amongst them, *Firmas & robustas esse tibias oportet, quae bonos dies sustinere queant: i.* They had need of good and strong legs, that can beare or carry good dayes on their backs, and not faulter or fall under them. And the truth is, that as such a burden as they speak of here, of good dayes, of great things, or much prosperity in the world, may be a blessing to those that have such legs as they speak of to beare them, that is, grace, and wisdom, and moderation of spirit answerable: yet in case there should be any defect or want in men this way, to have such a golden burden cast upon their back, were as compendious a way to their ruine and destruction, as likely could be; for that which is, or would be a blessing to one, may easily and many waies be a curse unto others.

It

It was an exceeding great favour and honour done to the Tribe of *Levi* by God, to separate them from their brethren, and the rest of the Tribes of Israel, to that honourable function and ministerie of the Tabernacle and Temple; to take them so neer unto himselfe, as may be gathered from *Num. 16. 9.* (besides many other places:) and yet on the other side too, it was a great mercie and goodness to the rest of the Tribes, especially to their first borne, yea and in a very great measure to the whole body of the people and Nation in generall, that they were excused from the service, and their first-borne redeemed with the Tribe of *Levi*. This is plainly intimated (besides other places) *Num. 8. 18.* *And I have taken the Levites for all the first-borne of the children of Israel,*

and I have given the Levites as a gift to Aaron, &c. It was a blessing, and a great ground of thankfulness to the Tribe of Levi, that they were taken; and it was a great blessing and a ground of as much thankfulness to the rest of the Tribes, that they in their first-borne were excused, redeemed, and bought off. The reason, in a word, (because otherwise the thing may seeme strange, and hard to reconcile) is this, I expresse it in four distinct steps or degrees: First, if the holy things of God had not been rightly administred in the Tabernacle, according to all the Laws, rules, and directions that God had given, as *viz.* concerning the sacrifices, the slaying of them, the flaying of them, the burning of them upon the Altar, sometimes whole, sometimes some parts onely, with an innumerable  
com-

company of other rites and observations belonging hereunto: If these things (I say) had not been duly ordered by those that were to be employed in them, it is certain that no atonement would have been made for the people at any time, but the wrath of God would rather have been further provoked, and more ready to break out with greater violence upon the people, if there had been any miscarriage, any violation of the mind and ordinances of God in the things of their atonement.

Secondly, except men had had extraordinary teaching and instructing in these rites and ordinances, yea and had been brought up in them (as it were) from the cradle, there was little hope but that they would have stumbled in the execution of them, the number of them

was so great, and the practise of many of them so difficult to those that should come raw to them.

Thirdly, it is evident, that had God caused the first-born of all the Tribes, and out of all their severall families, to have performed this service, they must still (the greatest part of them at least) have come raw and unprepared thereunto, because there might be many sons in a family that might all have children, and yet but one of these onely could be the first-born: therefore the first-borne of all the younger brothers, having not first-borns to their fathers, could not be trained up from their youth in the art (as it were) and discipline of the holy things of the Tabernacle: and so when their time came to serve, they must needs come upon termes of great disadvantage & danger,  
(as



(as we spake before.) And if the Priests and Levites miscarried in the holy things of the people, and about making their atonement, the wrath of God had now full scope and liberty to destroy, (as was said.)

But fourthly, (and lastly) God choosing a whole Tribe for this service, prevented all this danger and evill from falling upon the people: for by this means there was none ever came to serve in the Tabernacle, or to meddle with the holy things of God, but those that had been bred and brought up under experienced Priests and Levites from the beginning, and so dranke in the principles and knowledge of Tabernacle-administration even from the breast. So that when they came to the yeares appointed for their entrance into the Sanctuary, and upon publique ministration, they could not but

but be ready and perfect in their imployment. And this is the reason why it was a great favour of God to the rest of the Tribes, that they in their first-borne were excused and exempted from this service, (though in it self very honourable) as also why it was a speciall favour to the Levites, to have it cast upon them. I only made use of this instance to demonstrate this unto you, that the possession and enjoyment of that may be unto one a reall ground of thankfulness unto God, the deprivation & want whereof may to another be as reall a ground of thankfulness also. And this for answer to the Objection, and for the third and last branch of the first Use by way of Instruction.



CAP. VII.

*Wherein the Doctrine is applied,  
by way of Reproofe, to three  
sorts of men.*

**T**HE second Use of our  
Doctrine, is for Reproof:  
And three sorts of men there  
are, that will be found offen-  
ders against the spirit and life  
of it.

First, if it be a frequent and  
ordinary thing in the way of  
Gods providence, and dealings  
with his Saints (especially) to  
diminish, that he may in-  
crease, to take away by the  
*Omer*, that he might give by  
the *Ephah*, that he may give  
again more abundantly; is not  
that spirit of frowardnesse, im-  
patency, and discontentnesse,  
to be severely chastised and re-  
proved, which rules in many,  
who

2. Use of  
the Doct.  
Reproofe.

I.

who when God doth but touch any thing they have, upon which their hearts and affections are set with any strength, when God doth but make any breach upon them in their outward condition, they are presently as if a dart had struck through their liver, as if the pains of a travelling woman were upon them, or as if a sword had pierced through their soul, ready to be overset with extremity of passion, and make as though they can be content, yea and were desirous to part with their wits, and reasons, to be rid of their sorrow with them? My Brethren, we cannot be ignorant, but that the glory of that faith, and holy profession we make in the sight of the world, is much overcast and darkned with the unseemly carriage and behaviour of many amongst us in this kind; who

who take *the Sun* of affliction  
so fast when it doth but *look up-*  
*on them*, (as *Solomons* expression  
is, *Cant. 1. 5.*) and grow so black  
immediately in the face and  
complexion of their behavi-  
our, that a man can hardly tell  
what generation they are,  
whether Christians or Infid-  
els; they weep and wail, and  
wring hands, as if they had  
made shipwrack of all, faith,  
and hope, and trust in God,  
against the rock of their triall:  
Especially that sex which loves  
(in special manner) to have all  
things decent & comely about  
them otherwise, take a liberty  
of looseness in such cases, as if  
nakedness and shame were  
now their chief ornament;  
who in times of triall are wont  
to pour out themselves in vio-  
lence and excessiveness of  
passion, as if a rod of affliction  
upon them were a dispensati-  
on from heaven unto them, to  
forget

Pf. 116. 13

forget of what spirit they are, and to do what they list, against the honour of that holy and heavenly Calling, whereof through the abundant grace and mercy of God towards them, they are made partakers : Do not such persons as these, (whether men or women) who suffer their hands to hang down in that unseemly manner we speak of, when the cup of affliction, (which some understand to be the cup of salvation *David* speaks of) which is still going round about the Table of the Saints, comes to their share to drink, do they not forget the consolation of this Doctrine ? Or do they despise or affront the God of heaven, in this gracious and mercifull tract of his sweet providence and dispensation towards them ?

2.

If God shall dismember or maim the body of a mansestate,

state, by cutting (as it were) a limb or principall member from it, if he shall break off an olive branch from about our Table, and take away a child of delight from us, or empty our bosomes of a wife, or husband, that were wont to lie there, or lay the rod of his chastisement upon us in any other kind; Is not this a sufficient bridle to put in the lips of all our passionatenesse and discontentment, though never so head-strong, to keep them from falling either upon the God of heaven himself, by way of murmuring or expostulation, or upon his Religion and Truth, by way of scandalizing or reproaching, to consider that there is nothing pulled down, but may in due time be built up again, and that with more beauty and strength then before, nothing rooted up, but may be planted again,

again, and grow and flourish more, and bear fruit more abundantly, then ever it did before? If he hath pulled down our brick houses, may he not build them again of hewen stone? If he hath consumed our Firre-trees, can he not build again with Cedars? Yea and not go out of his way, to do any thing more then ordinarily he doth in this kind? Suppose God should make some fore and sad breach upon us, and should leave the triall, or losse, (in what kind soever) as a dead weight upon our necks, and should have no wayes eased or supported us, with any such sweet refreshing of hope as this is, that *our sorrow shall be turned into joy*, (as the Scripture speaks) that is, not only that our sorrow shall cease, and joy shall succeed it in time, (the expression hath more life in it then so) but that  
our

Joh. 16.20



our present sorrow shall be the matter, rise, and foundation (as it were) of our future joy, so that that shall every wayes be answerable to it (at least) in proportion, as when Christ turned the water into wine, the pots were as full of wine, as they were before of water, and the value and worth of the wine was *even* times, and seventy times seven times more worth then the water was: Suppose (I say) we had not the preciousnesse of such a hope, such an angell of grace to minister unto us, to relieve us in the day of temptation, as this is; ought we not, notwithstanding, *to put our mouthes in the dust*, (as *Job* speaks) and *keep silence before the God of the whole earth*; and not to give him any crosse answers again, by the rising up of our thoughts against him, whatsoever he should do with those

those things that are absolutely his own, (though he pleased us with the keeping and use of them for a time) how much more ought we to do all these things, and be in perfect subjection unto him in all our thoughts, words, and actions, when he chastiseth us, now he hath made the duty of such sweet and easie performance, by sending abroad into our hearts a spirit of that precious hope we spake of, that after a night of heavinesse, the *light of our Sun shall be as the light of seven dayes*, (*viz.* at once) as the Prophet *Esayes* expression is, in not a much differing case. He that will bow down his back, and suffer excesse of sorrow in a day of triall to go over him, when God hath put such a staffe of comfort and support into his hand to make him to go upright, as this is, deserves to have sorrow indeed

deed given him by way of punishment, who was so willing to embrace it in a way of sin. This for the first sort to be Reproved.

Secondly, there is yet another sort of men in the world, which being thoroughly examined, will be found great transgressors also against the Law of this Doctrine. Of this sort are those, who when they see the hand of God laid in any kind upon men, especially upon such as shine as lights in their generation, and are not ashamed of their Masters liverry, which is nothing else (upon the matter) but their Master himself, Jesus Christ put on and worn (as it were) in their lives and conversations; many (I say) when they see such as these, men or women, cast upon any bed of sorrow by the hand of Gods providence, labouring under the burden of  
any

3.

any affliction or triall, presently conclude bitter things against them, and fall a reasoning within themselves concerning them, as the *Barbarians* did concerning *Paul* when they saw the Viper hanging upon his hand, *This man surely* (say they, *Acts 28.4.*) *is a murderer, who though he hath escaped the Seas, yet vengeance suffereth not to live.* They had no better rule or line in their Divinity to measure mens conditions, and relations to Godwards by, but only the present face and aspect (as it were) of their outward condition and standing in the world. They thought that God had sent the Viper upon *Pauls* hand, to be an interpreter unto them, of the vilenesse and wickednesse of *Pauls* life and person, which otherwise they should not have understood. So many when they see men

or

or women professing godlinesse indeed, with power and authority, and not as the world professeth it, in a weak and contemptible manner, when they see any such smitten (as it were) from heaven, and lie bleeding under the wound, if either they begin to sink in their estates, or fall into the hand of oppressors, who deal cruelly and despitefully with them, and grind their faces, and break their bones, or otherwise are afflicted in their persons by any sicknesse or disease more then ordinary, or the like, they presently become *judges of evill thoughts in themselves* against them, they can give no other reason or account of these arrows of the Almighty that now stick in their flesh, then as messengers of this wrath sent against them for their hypocrisie, dissimulation, and other sins, whereby they

4.

they have provoked the jealousie of God more then other men. Thus those three friends of *Job*, (as they are called) could make no other construction of those storms and tempests of afflictions, that by the permission of heaven brake forth out of hell upon him, and smote the mountain of his earthly prosperity that it fell, but only as of a light to reade the darknesse of *Jobs* heart and life by, as a testimony from God against his uprightnesse and integrity: So the Scribes and Pharisees, and wicked Jews, when they saw the Lord Christ hanging upon the crosse, and under the pangs of the most shamefull, cruell, and accursed death, insulted over him more then ever, and took this grievous extremity of his outward condition, wherein now they beheld and looked upon him, as a certain seal and

con-

confirmation from heaven that he was a deceiver and wicked man, and that God would now never owne him. *He was despised*, (saith *Esay*, speaking of Christ, *Esay* 53.3.) that is, he was most ignominiously and wretchedly handled and dealt withall, before and in his death, *and we* (speaking of the Nation of the Jews indefinitely) *esteemed him not*. As if he had said, The wicked Jews that from the beginning had opposed him in his course and Doctrine, and had still contested with him, and had at last conspired & plotted his death, were all this while under some kind of burden and feare, that perhaps he would yet be too hard for them in the close, and would make good his innocencie and uprightness against them, and that God might take part with him, and cause his righteousness to break out

as the light of the noone day, and then they should be put to shame and confusion.

It seems (I say) that they were not absolutely cleare, or at perfect peace in themselves touching these things for a long season, as partly appeareth by those words they uttered against him upon the crosse, which carry a secret intimation with them of somewhat that lay heavy upon their stomachs, and would not digest kindly till now : *He trusted in God, let him now deliver him if he will have him, for he said, I am the Son of God, Mat. 27. 43.* These words that Christ had often used to them in his life, still telling them he was the Sonne of God, though they made shift to lift up their heads, and maintaine the course of their malice against them, yet they lay boyling and broiling within, ever and anon



anon they were upbraiding them, as meat doth that is offensive to the stomach; they were jealous of them, and could not tell which way they might work, upwards or downwards. But when they saw their hard thoughts of him, and all their proceedings against him crowned (as it were) with his death, and no interruption at all from heaven against them, now they were fully eased in their spirits and consciences, and triumphed over him as one that had pretended much confidence in God, and called himselfe his Son: but now they saw by a clearer light then any the Sun shines, that there was no such matter; he was but a deceiver, and God would never owne him.

The same spirit of blindness, ignorance, and malice works at this day, much after

the same manner in men that know not God, nor his wayes with his Saints. However they professe enmity and opposition to them and their wayes, (I meane the men of the world against the Saints) whilst the Saints are in peace, and have the greatest countenance from heaven in their outward affaires and conditions, yet doe they suffer many things because of the, in their thoughts, from time to time. Their *reins* (as *David* speaks) sometimes *chastise them*, and put them upon many questions and fears, lest these men whom they hate, and whose wayes and courses they so vehemently oppose, may yet be better and more righteous then they and their wayes, wayes of life and peace, and their own, wayes of darknesse and death. Yet notwithstanding the hand of Satan being strong upon them,

them, for the most part they make their own scale the better, (though the other too doth sometimes fetch it) and so they are encouraged to stand it out still against them, and to bid defiance to their waies. But if please God to hide his face at any time from his servants, or suffer their outward conditions in the world to be overclouded and darkned; oh, this is as great a signe from heaven to their adversaries, to confirme them in their thoughts against them, as the going back of the Sun by ten degrees in the Diall of *Ahaz* was to *Hezekiah*, to confirme him in the hope of his recovery. Now they are much eased in their minds and spirits, now they are affected, as if God had pleaded their cause against their adversaries, and given sentence on their side. But alas such men little consider the te-

nour of the Doctrine that hath been delivered from this Scripture: If they did beleewe and lay neere to heart this truth, that God when he is about to lift up the headsof his Saints on high, and to exalt their thrones with the greatest honour, usually he suffers a greater darknesse then ordinary to fall first upon them, and makes their bonds more then other mens, they would take little comfort in such confirmation of their wayes; neither would the voice of the rod be interpreted to speak any thing against, or to contradict the holinesse and uprightnesse either of the persons, or wayes of the Saints. *Rejoyce not against me, O mine enemy, (saith the Church, Mic. 7. 8.) though I fall, I shall arise; when I sit in darknesse, the Lord shall be a light unto me.* The enemies of the Saints interpret their fal-

fallings into troubles, as if they were of the same signification and importance with their owne, and presaged the never-rising againe of those that fall: Whereas to men that have skill to discerne the face of these heavens, they are but as the rednesse of the evening, which is by ordinary course of nature and providence, the harbinger and fore-runner of a faire day: Whereas the fallings of the wicked are like the morning rednesse, which in common observation (attested by our Saviour himselfe for truth) pretendeth a tempest or soule weather, *Mat.* 16.2,3.

The shoulder of the heave-offering which the Priest was to sanctifie, *Exod.* 29.27. he was first to wave or shake it to and fro, and after it had been shaken to and againe, then it was heaved and lifted up towards

heaven : So when God hath a purpose to heave and lift up a man on high , to lay greater dignity and worship upon him then before ; he first shakes him with many tryals, and throws him this way and that way, hither and thither, as if he would cast him quite away from himselfe for ever : but these afflictions and tentations are nothing else, but ( as it were ) the earnest, or first-fruits of his exaltation. *Ought not Christ,* (saith Christ himselfe, *Luke 24. 26.*) *to have suffered these things, and to enter, that is, so or upon such termes, into his glory?* And is there any other way or method for the Saints to enter into their glory also, then that by which their Lord and Captaine is gone before them? their Kingdome is appointed or disposed unto them by Christ, after the same manner, and upon the same termes that

that Christs kingdome was disposed unto him by the Father. *Therefore I appoint unto you a Kingdome*, (speaking to his Disciples, and those that had beleevved in him) *as my Father hath appointed unto me*, &c. This for the second sort to be re-proved.

There is yet a third sort of men and women, (and those generally the servants of God themselves) whom this Doctrine will put to rebuke also. These are such, who though they doe not fall so heavy in judging their fellow-Saints as the former did, when any hand of God is upon them in any affliction or tryall, they dare not judge or conclude against them for hypocrites; yet notwithstanding, if they knew any weaknesse by them in their lives and conversations, or if there be any thing in them which they conceive

7.

to be a weaknesse, or may possibly be any cause of Gods displeasure against them, whether it be in faith or manners, that is, either in judgement or practise, they look no otherwise upon the affliction or tryall that comes upon them, then as peculiarly sent against them, in relation to that sin or error, and as a chastisement or punishment from God for them; they doe not look upon it, or consider it as a messenger of Grace, as an Angel of light sent from the presence of God unto them, to bring tidings of greater things that God is about to doe for them afterwards. It is true, if there be any thing wanting in the obedience of the Saints, if there be any commandement of God, whereunto they have no respect in their wayes, it is no wayes contrary to the rule of charity, to judge or think, that  
any



any rod of chastisement that is laid upon them, calleth for reformation of that sin (in particular) at their hands, because this is one of the most usuall ends and intents of God in chastising his children, to make them partakers of his holinesse (as we heard before.) But if we stick here, and rise no higher in our thoughts or considerations about the chastisements of those that wee have cause to judge belong unto God, if we be weighed in the balance of the Sanctuary, wee shall be found too light, because we interpret the wayes and dealings of God with his Saints by halves, and doe not goe along with the thoughts and counsels of God therein to their journeys end, I meane so far as we have safe conduct given us by the hand of the Scripture, and frequent experience; & in these respects  
stand

stand bound to go along with them.

8.

We are well content, and forward enough to look upon the things of others, and that which is done by God unto them in any kind, so farre as they make for their abasement, or so far as they carry any pretence of disparagement, or colour of argument in them, that such a man is worse, or (at best) no better then our selves: but if there be any thing in the way wherein God walks towards him, that gives any pregnant intimation that he is in speciall manner beloved, and like to be honoured of God above our selves, we still cast this end of the wallet behind our backs, (as the proverb is) we hide our eyes from things of this importance all we can, and take little pleasure to look too narrowly hereon. As the Jews did

not

not care, could not endure to look upon *Moses* face, which shined, but they could willingly look upon his vaile or covering: this was passible enough with them: their faces (it is like) had as good, or better a complexion then this: So if there be any thing in the condition of others that doth any wayes vaile, or darken, correct or allay (as it were) the brightnesse and excellencie that is in them, we love to look attentively upon that, we can look upon it (as the saying is) as if we would look it through; but if there be any thing that shines in them above the lustre and brightness of our owne faces, if there be any speciall and pregnant similitude or likenesse of God in them, wherein they are above us, we can too too readily dispense with our eyes from beholding that with  
too

too much stedfastnesse.

9.

We desire to excell others in grace, and goodnesse, and holinesse, but it is in a perverse and crooked way : We do not desire to excell in such a way, wherein emulation and contention (in this kind) were glorious and excellent indeed, and commanded by God. We desire that others should be but Grasshoppers in grace, that we might seeme as Giants in comparison of them. We desire an excellencie in grace, not so much by any addition to our owne stature, as by a diminution of the growth and stature of others; which I conceive to be that which the Apostle calls *the having a mans rejoycing not in himselfe alone, but in another, Gal. 6.4* But this onely by the way, to give you an Item of this secret veine of the flesh, that runs along, and can hardly be destroyed out of the  
the

the hearts that are most spirituall

Men must therefore take knowledge, and consider, that it is a sinfull straine (in whomsoever it be found) to look upon the corrections and chastisements of the Saints, onely as arguments or signes of some weaknesse or sinfulness that is in them, more then in our selves or others; and not as hopeful and promising signes and pledges that God will in due time manifest his love the more abundantly towards them, and do greater and more gracious things for them, then otherwise he had been likely to have done. The tentations and afflictions of the Saints, are like the cloudy and fiery pillar whereby God cōducted the Israelites through the wilderness; this had one side cloudy and dark, but the other was bright and shining:  
fo

so have the tryals of holy men two several aspects (as it were:) The one is dark and sad; this is the relation they have to those sinnes or infirmities, for the healing whereof they are sent; The other is lightsome and cleare, and this is the reference they have to those gracious and mercifull thoughts & intentions of God towards them, by such corrections of his to make them great afterwards. Now this is that which I reprove in many, that they will still be looking upon the dark side of the cloud onely, and not upon the light. This for the third and last branch of the second Use, being an Use of Reproofe.

C A P.



CAP. VIII.

*An Exhortation unto patience  
under the hand of God, pro-  
pounded, and pressed by three  
severall Motives.*

**T**HE third and last Use, is  
for Exhortation, and that  
to two duties.

First, if it be a thing so fre-  
quent with God, in his ordi-  
nary dispensation towards his  
Saints, to take away, that he  
may give more abundantly  
(and that upon better terms)  
afterwards: Then let us be  
exhorted from hence, to a pa-  
tient submission, and hum-  
bling our selves under the  
mighty hand of God, (as *Peter*  
speaketh) if it be at any time  
laid upon us, or any thing be-  
longing to us. Let us labour to  
break the pride and stubborn-  
nesse

I.  
Use 3.  
Exhort.

nesse of our hearts, which are so ready to break out against the Almighty; Let us suppress and keep in all such brutish passions and dispositions within us, with bit and bridle, that they fall not upon him, who if he be still provoked, is able to make our trialls seven times more sharp and fiery, how sharp and fiery soever otherwise they be: In a word, let us be exhorted to that composednesse of mind and spirit, to that meeknesse and sweetnesse of carriage, and behaviour towards God in his visitations, which the Scripture still requires at our hands. If there be any duty in the world that can be won from you either by strength of motive, or by multiplicity of arguments and considerations, doubtlesse we shall not miscarry in this point of Exhortation. The service of this duty is so reasonable



nable, that great numbers of motives, (and those of soveraign power and authority) rejoyce over it, striving (as it were) with an holy emulation, which of them shall be employed in the recommendations of it to your consciences and practise. To touch some few (in comparison) amongst many that might be added.

Consider, (in the first place) that whatsoever thy wound is, there is both a means, and a time of healing appointed for thee, neither of which shall miscarry. There is no tentation or triall, that hath a fore-door for a man to enter in at, but it hath a backdoor also to let a man out at; There is no water or fire, that ever thou shalt passe through, but there is a wealthy place beyond them. The great and gracious God hath made as strong and irresistible bars, to bound the  
rage

Motive 1.

2.

rage of the Seas of afflictions and troubles, as he hath for the materiall Seas of waters. *Hither shalt thou come and no further ; here shall the pride of thy waves be staid,* (saith the Lord himself to these material Seas, *Job 38.11.*) So hath he commanded with as great an excellency of authority, and power, all the seas of afflictions, how high-grown soever, how raging soever, to lay down their waves at the gates of death, (if they be not restrained before.) So that there is hope, yea a certain hope, concerning thy triall, whatsoever, how sharp and fiery soever it may be. Now then, having such an Angell, as this of hope is, sent (as it were) from God to minister unto thee, and comfort thee in the agony of thy tribulation, how shalt thou not reverence that God in his visitation, who thus *in judgement*

ment remembreth mercy, and whilest he smites thee with one hand, puts under his other to uphold thee? *If we hope for that we see not, we do with patience abide (or wait) for it,* (saith the Apostle, *Rom. 8. 25.*) As if he had said, Though we do not see the thing present, that we desire, yet if we truly and really hope for it, this will be the effect and work of such a hope within us, it will prevail with us, and cause us to wait in a patient, comfortable, and composed manner for it. See for this purpose, *1 Cor. 10. 13.* *There hath no temptation taken you but such as is common to man; but God is faithfull, who will not suffer you to be tempted above that you are able, but will with the temptation, also make a way to escape, that ye may be able to bear it:* Implying, that there can be no temptation whatsoever, so heavy or grievous, but that

a

1 Cor. 10.  
13.

a man may be able to bear, (*viz.* with a submissive, quiet, and well satisfied mind; for it is such a bearing only, the Apostle here meaneth) except it were such a tentation as had no issue, and from which there was no hope or possibility of being delivered. Therefore he that is of a froward and unruly spirit under the hand of God in his triall, doth so far deny all hope of deliverance by God, and consequently all faith in the Word of God, and makes his trouble on earth like the torments of hell, (at least in that, which is the most tormenting thing in them) namely, the hopelesnesse of recovery from them.

3.  
Motive 2.

Secondly, consider the word of that consolation, which the Doctrine it self hath poured out unto you abundantly. When the Lord doth smite or afflict you in any kind, is he  
not

not laying the foundation of a better estate and condition for you? And that haply in the same things, wherein you suffer losse for the present? Is he not *working a good work upon you*, and for you, and will you trouble or interrupt him by your murmuring and impatience against him? Hath a Patient any cause to complain or repine against his Physitian for taking away some of his blood from him, when his intent is to give him health and strength, and (in due time) better blood instead of it? Hath the Husbandman any cause to repine at himself, or at that which he doth, when he takes a handfull of grain or seed out of his heap, to sow in his field, having hope that God may cause *the fruit of it to shake like Libanus*, (as David speaks) that he may reap, thirty, sixty, or an hundredfold for it? What  
if

if God dismembers the fair body of thy estate, by cutting a limb from it, by losse at Sea, by fire, by bad debtors, by oppressors, or how ever? Have patience, and reverence the God of heaven in what he doth; it may be he will repair thy breach with advantage, in due time, and make thy estate more then whole again. So again, if he hath slain thy good name with the sword of evill tongues, or buried thy credit & reputation in the world, under heaps of slanders, and base reproaches, & calumnies, possesse thy soule in patience: He that quickens the dead, will cause thy name to live again, and will clothe it with double honour; *That which is sown in weaknesse, will rise again in power,* (as the Apostle speaks in somewhat the greater case.) Let this then, be another Motive; Be not impatient under any hand

hand of God, because when there is any thing gone, or going from thee, there is (for the most part) double or treble comming towards thee, in the stead of it.

Thirdly, to strengthen the hand of thy patience, when God shall any waies touch thee, or that which thou hast; consider, that the returns of thy peace and comfort may be more quick and speedy then thou thinkest of; *After two dayes thou maist be revived, and the third day thou maist be raised up.*

It may be, the bowels and  
compassions of thy God may  
work so strongly within him  
towards thee, that he cannot  
refrain himself long from  
thee, but he must return unto  
thee, and visit thee with his  
loving kindnesse. The very  
first seising of the pangs of thy  
sorrow and heavinesse upon  
H thee,

Motive 3.

Hof.6.2.

thee, may cause him to fall in travell immediately with thy deliverance: *Since I spake against Ephraim, I doe earnestly remember him still,* (saith the Lord by his Prophet, *Jer. 31. 20.*) *therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.* The issue and end of the troubles of the Saints, which in the very beginnings of them, God no sooner wounds, but he thinks presently of healing. And these thoughts of his are sometimes found like those Hebrew women, *Exod. 1. 19.* (as they are there represented to *Pharaoh*, by the Egyptian Midwives) *lively, and are delivered ere the Midwives come in unto them:* The prayers, and cries, and importunities of the Saints with God, when they are in trouble, may well be compared to Midwives, (the  
Seri-



Scriptures themselves seeming now and then to favour the comparifon) because they help (as it were) the decrees and purpofes of God, for fhewing mercy, and fending deliverances to bring forth with ease. But true it is, that thefe decrees and purpofes of his, fometimes bring forth before their Midwives come in unto them.

The Viper that leaped upon *Pauls* hand out of the sticks, did not hang there long, but was foone shaken off into the fire, *Act. 28. 5.* The fame *Paul* was but *a night and a day in the deep*, and then he was taken out with a high hand, *2 Cor.*

*11. 25.* *Jonah* was but *three dayes and three nights in the belly of hell*, (as he fpeaks) and then he was caft up upon the fhore fafe and found, without any harme found upon him; onely his mouth full with a fong of

praise and thanks to his Deliverer. And so that black and bloudy storme and tempest that fell upon the Lord Jesus Christ, and raged over him for a time, was but of the same continuance, and then the light of heaven shone more gloriously upon him then ever. Besides many like instances that might be added to these, wherein the dayes of the tryall of the Saints were much shortned, and their deliverance came flying as upon the wings of an Eagle unto them.

5.

Now then consider (in a word) of what solid and substantiall importance this motive is, what an excellent hand it hath, in teaching patience, and to suppress & keep down all boylings and risings up of spirit in contestation against the Almighty, when he layes an afflicting hand upon us.

Dorch

Doth the Lord vouchsafe to make us such a soft and easie bed as this is, to repose our selves on in our sicknesse? Doth he give us such a sweet and precious hope, not onely of a deliverance and recovery at last, (and that with a blessed and rich increase of health and strength) but of all this after a short season, and without making our eyes to faint or faile in our heads, without waiting long upon him for it? and shall we be found men and women, offroward, unquiet, and discontented spirits under his hand, and not compose our selves with all our might, and with all our strength, to that calmnesse and sweetnesse of spirit which becommeth us? What if God had put the good day, the day of rest and deliverance far from us, and quite out of our sight, if he had pitched us a long day after some

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thou-

thousands of yeares for his returne againe unto us to visit us in mercy, so that our hope might have bin out of breath, and ready to faint, and perhaps to fall downe dead by the way, before it could reach its journeyes end; ought it not to have calmed and quieted our spirits before him in the day of affliction? how much more (I beseech you consider it) now he hath provided a far better thing, a sweeter refreshing, a more strengthning nourishment for your hope then so? It may rest and repose it self (if it please) neerer hand; it needs not travell beyond the terme or continuance of one day, to ease it selfe: For God (as far as we are able to determine) hath no where rejected the present day, nor any day that is next at hand, but that it may be that acceptable day of salvation, or deliverance  
unto

unto thee, as well as any other day that is yet afar off. As when *Mary* sought the Lord Christ, he was the neereſt man to her of all the men in the world, whom ſhe ſought, *Joh. 20. 14, 15*. So when a man ſeeks and thinks long for a time of eaſe, and riddance out of any trouble, the time which thou ſeekeſt and lookeſt after in thy ſoule, (in ſuch a manner) may be that which is neareſt at hand. And put caſe it ſhould not ſo prove, yet when that is paſt, thou haſt the ſame (or rather ſomewhat better) ground or footing for thy hope the day immediately ſucceeding: and ſo though thou ſhouldeſt be diſappointed again and again, a hundred times over, yet ſtill thy hope may gather ſtrength, more and more, and be increaſed under every diſappointment; becauſe this is a certaine foundation

Note.

for hope to build upon, and which cannot be shaken, that every houre, yea every moment that it waiteth and is deferred, the deliverance it expecteth draweth neerer and neerer still unto it. And this is to be considered, that hope will live, and thrive, and doe well, and grow fat, not onely by feeding upon certainties of things, but even upon possibilities also; especially if they have flesh (as it were) on their backs, that is, any thing of the nature of probabilities and likelihoods in them. The King of Nineveh had no certainty of assurance that God would spare their Citie, after that *Jonah* the Prophet had by speciall commission from God, threatned and foretold the destruction of it within forty dayes; and yet his hope was good this way: *Who can tell* (saith he) *whether God will turn,*  
and

Jon. 3.9.

and repent, and turne away from his fierce wrath, that we perish not? Implying, that he himself could not certainly have told whether he would or not. Therefore since God hath dealt so indulgently and graciously with us, against the day of affliction in any kind, as to leave us a liberty or power of hope, that ease and deliverance still may be neere at hand, this should make us ashamed of behaving our selves frowardly, or in any unseemly manner towards him when he doth chastise us.

Sure I am the Scripture makes great account of this consideration or motive, for this purpose: *Let your moderation* (or patient mind, so the former Translation read it) *be knowne unto all men, Philip. 4. 5.* As if he had said, Whatsoever your tryals or afflictions are let your patience, and submis-

6.

Phil. 4. 5.

fivenesse of spirit be so conspicuous and eminent in the midst of them, that men may not shift it, but take notice and knowledge thereof: telling them (in effect) that hee requires nothing of them but that they may very well afford, out of that treasure of comfort that is before them: *The Lord is at hand, &c.* The Lord is at hand, namely, to plead your cause, to vindicate your innocencie, and deliver you out of all your troubles; granting (as it were) that they might have had a colour and pretence for impatience, and discontentednesse in their tryals, if they had not such a hope as this, that God was not far off from their rescue.

7.

*Fas est & ab hoste doceri,* (as the saying is) It is lawfull for men to learne wisdom, or any thing that is good, even from their enemy, yea from their enemies



enemies weaknesse and fol-  
lies. The Papists (we know)  
have an ayerie conceit of a  
fiery place, in their language  
called *Purgatory*, the pains and  
torments whereof they hold  
every wayes equall to those of  
hell it selfe, (excepting onely  
the circumstance of duration  
and continuance) and yet the  
continuance it selfe they con-  
ceive to be very long, the term  
of many lives here on earth,  
(at least to some:) And yet  
with what patience and satis-  
faction doe they die, if they be  
but satisfyingly possessed by  
their Priests and Confessors,  
that they shall take up their  
lodging in the Suburbs, and  
not be compelled to goe into  
the Citie; that they shall goe  
but into *Purgatory*, and not  
into *Hel*. If these poor blind-led  
superstitious wretches can  
frame and settle themselves  
with so much patience and  
con-

contentednesse of mind, to enter upon a condition of sufferings, so terrible above measure, and of such continuance, as they verily beleieve the pangs of Purgatory to be, onely by the help and advantage of such a forlorne hope as this is, that yet one day they shall have ease, and be delivered, though it may be some thousands of years must first passe over their head: how effectually should such a consideration as this be unto us, to settle and compose our minds and spirits in a sweet and heavenly patience in the time of tryall, not onely that we shall most certainly be delivered at last, and that with increase of joy and comfort above the rate and measure of our sufferings, but that (for ought we know, or have any sufficient ground to charge our spirits farther) this deliverance may be very neer  
at

at hand, even at the doore. This is the third motive, to presse the duty of patience upon you : Deliverance may be nearer at hand at any time, then we are aware of.



C A P. I X.

*The former Exhortation further  
pressed by two other motives.*

**A** Fourth motive or consideration that may be of speciall advantage and assistance this way, to keep the hands from hanging down in a day of affliction, may be this, That deliverance from trouble, whether it comes sooner, or whether it stayes longer, shall yet ever come most seasonably : So that though it be delayed, and seems to tarry long, & be slow in coming, yet

Motive 4.

1.

yet when it doth come, wee shall clearly see and confesse, that if it had come sooner, it had come to losse, and what we had gained or saved in the time, we had lost double in the benefit and blessing of our deliverance. For this is certaine, that as God desireth not our trouble or heavinesse simply, taketh no pleasure in our afflictions, but rather is afflicted and suffereth with us, (as the Scripture somewhere speaks) so much lesse doth he desire or delight to diet us with gall and vinegar to drink, to keep us upon the rack longer then our owne necessities doe require. He that works, or doth any thing to a certaine and speciall end, which may be overthrowne and miscarry as well by an excesse, as a defect of the means used to accomplish it, is alwayes carefull to proportion his means exactly,

exactly, and to carry an eaven and steady hand, between too much and too little, in the application of them ; because (as the saying is) *Sæpe perit ventis obruta cymba suis*: that is, a ship may be over-set and wreckt as well with a faire wind that is with her, if it blows high, & she takes too much of it into her sailes, as with a contrary: So if the nature and condition of the end we desire to attain, be thereafter, a man may lose all his labour and cost by bestowing too much either of the one or of the other upon it, as well as by too little: As when *Paul* adviseth *Timothy* to drink wine for his stomachs sake, and his often infirmities, that is, for the help and cure of them, he adviseth as well concerning the measure or quantity, as concerning the nature and substance of what he prescribeth ; *Drink a little wine,*

1 Tim. 5.  
23.

wine, &c. and as *Timothy* might have dranke it, it might have been better for his stomach, and those infirmities *Paul* spake of, to have let it alone altogether, and to have dranke none at all.

2.

Now these two things are unquestionable, concerning Gods afflicting his people in any kind: First, that he doth afflict for a certaine end; And secondly, that that end for which he doth afflict and chasten, is so conditioned, as hath been said, that is, is such an end, which by an excesse and over-use of those means which he applyeth to effect it, would be destroyed and overthrown. The former of these is evident from many Scriptures, *When we are judged, we are chastened of the Lord, that we might not be condemned with the world,* (saith the Apostle, *1 Cor. 11. 31.*) speaking of those that  
were

were smitten with the rod of Gods displeasure for profaning this holy service of the Lords Table. So *Job* 33. 16, 17, 18, &c. besides many other places.

The second likewise is as evident as the former, that is, that the taking or purging away of the iniquity of his servants, or the communicating and imparting of his holinesse unto them, (which is Gods special end in afflicting them) is such an end, as will suffer losse and disappointment by an over-measure or over-pressure of afflictions, (especially in respect of their continuance) *The rod of the wicked* (saith *David*, *Psal.* 125. 3.) *shall not rest upon the lot of the righteous, lest the righteous put forth their hand unto wickednesse:* Implying, that as the preventing of sin in the righteous, (in one kind) is the cause of bringing

bringing the rod of the wicked upon them ; so is the preventing of sin in another kind, the cause of Gods timely removing it. As Alpha and Omega, the first and the last, though the farthest off, and lie at the greatest distance one from the other, yet they meet together in the same God, and expresse one and the same infinite and incomprehensible nature in him : So though no affliction at all, and nothing but affliction, or affliction in abundance, be contrary and opposite in themselves, yet doe they usually meet together in the same effect, as well the one as the other occasioneth sinne, and disobedience against God, in the creature. Consider that passage also, *Esay 27. 7, 8. & 9. ver.* at your leasure. *Hath he smitten him* ( meaning Israel, his owne people and Church, *ver. 6.* ) *as he smote those that*  
*smote*



*smote him, i. their enemies ? Or is he slain according to the slaughter of those that are slain by him ? In measure when it shooteth forth, (or, as the former translation read it) In the branches thereof thou wilt debate (or, contend) with it. He compares his Church to a Vine, or plant, and promiseth, that when it shoots forth, viz. in luxuriant boughs and branches, which are hurtfull to it, and must be taken away, that he will contend with it in measure ; that is, that he will proportion and moderate their afflictions, for their benefit, so that they shall arise and lift up their heads again, and prosper afterwards more then before: and therefore addeth in the later clause of the verse, That he staieth his rough winde, in the day of the East-winde; or that he will blow but gently, or but whisper, (as the word sometimes signifieth )*  
with

with his rough winde; meaning, that in the day of their judgement, or punishment by their enemies, he would restrain their rage and power, within such bounds and limits that there should be no worse fruit, or consequent of their affliction, then the *purgings of their iniquity, and the taking away of their sin, v. 9.* Whereas, by judgements inflicted upon their enemies, and wicked men, not their sins, but their persons, or themselves, are often taken away & consumed. Therefore now the case being thus, that God should miscarry in his design, and lose his end in afflicting, if he should continue the affliction, keep the rod on the back of his servants over long; it undeniably follows from hence, that therefore with the first dawning of the day, the very first moment (as it were) of a seasonable

ble opportunity, *He that doth come, will come, and will not tarry*; Deliverance shall have two wings of a great Eagle given unto her, and she shall come flying with all possible haste, and speed unto us.

This seasonableness of deliverance from trouble, the Scripture speaks of in many places, and undertakes for it; *Humble your selves* (saith Peter) *under the mighty hand of God, that he may exalt you in due time*, *ἐν καιρῷ*, that is, in season, or seasonably; as if he should say, That God had no intent or purpose to keep them longer under his hand of affliction, then he had speciall reason and occasion for, and that chiefly in respect of themselves; as may be gathered from that which they are advised to do, (in the beginning of the verse) to further and speed their exaltation. *Humble your*

3.

*your selves, &c.* So the same Apostle in the same Epistle, Chap. 1.6. expresseth himself thus, *Wherein ye rejoyce greatly, though now for a season (if need be) ye are in heavinesse through manifold tentations :* Those words, *for a season*, wants the spirit of the originall; which goeth thus, ἐλὶ γοὺν ἄρτι, *Though for a little while now, or for a little now, (if need require) you are in heavinesse, &c.* As if he would imply that God would not while our heavinesse or afflictions upon us, no not for the least moment or point of time, except need did require it.

4.

Now then, this being an unquestionable ground of truth, not only that deliverance will certainly come, that it may come, and is still likely to come, laden with the sweet fruits of joy and peace in abundance, that it may come before we think for: But also that

that it will come most seasonably, that very day, and hour, and moment, which out of all that great compasse, tract, and duration of time, which began with the Creation of heaven and earth, and is yet going along with them, and shall continue with them to their end, could be pickt out and chosen, to make it most beneficiall, most comfortable unto us; How mighty in operation should this consideration be upon us, to nip and keep in the very first buddings and puttings forth of that fleshly spirit of impatience within us? How should a man endure such a heart in his bowels, that should but heave or once make offer to rise up in a way of frowardness, or discōtentedness against so dear and blessed a God for afflicting him, who doth not only afflict him for his own greatest good, (as we shall see  
after-

afterwards in another Motive) hath not only promised to deliver him out of affliction, not only given him hope of greater things, upon his deliverance then before, and of a deliverance (possibly) out of hand, and without delay, but hath further given in this sweet and blessed assurance, that as soon as deliverance will do us good, and is worth the having, it shall come and shall not tarry. He keeps it in his hands only to enrich it the more, and (as it were) to adorn and beautifie it with jewels of silver, and jewels of gold, and then it shall come forth out of heaven unto us as a Bridegroom out of his Chamber. We know one cluster of grapes, when they are through ripe, and the sharp and crude humors perfectly digested by the heat of the Sun, is worth seven Chifters, whilest they are yet green

green and sowe. The Husbandman should wrong himself as much by reaping his corn whilest it is green, as by letting it stand beyond the due time of harvest. And therefore the Scripture saith of him, that *he waiteth for the precious fruit of the earth, and hath long patience for it, untill he receive both the early and later rain.* He must have the later rain upon it, as well as the former, or else there will be little preciousnesse in it unto him, *James 5.7.* So if ease and deliverance should make too much haste upon us, and prevent their seasons, they would come but empty and light in comparison; they would be but like abortions or untimely fruits, if they do not stay their just and full time: And therefore as that wise man *Agur*, *Prov. 30.8.* prayeth as well against riches as poverty, apprehending

I                      ding

ding a danger in both; So should we be fearfull & tender of receiving a deliverance too soon, as well as of having our burden of affliction lying too long and heavy on us. A deliverance comming before the time, may easily make way for a new affliction, and that many times worse and sorer then the former. This for the fourth Motive.

Motive 5.

5.

Fiftly, a fift Motive to strengthen the spirit of a man so, that he may be able to bear any burthen of affliction without heat in the gall, without the stirring or moving of the bitter waters of impatency within him, may be this; To consider, that as deliverance shall certainly come, and may come speedily, and shall come seasonably; so if this seasonableness should linger, and deliverance be deferred to the utmost, (which yet no man knows,



knows, nor can know) yet hath it no such scope or compasse of ground to play in, or flie from us, but that by a very short arm of faith we may reach it, lay hold of it, and draw it home to us. Death (at the farthest) will command deliverance, and that with a strong hand, for us, whatsoever our trouble or affliction be; Death is to every child of God as the pool of Bethesda was to him *that stept first into it, after the Angel had come down and stirred the waters of it, he was healed,* (saith the Evangelist, *John 5.4.*) *of what disease soever he had:* So all troubles and all afflictions, and all griefs whatsoever, are the same unto death; he that doth but step into it, as soon as ever his foot doth but touch the waters thereof, he is perfectly cured out of hand. When once we *put off this corruptible,* (as *Paul*

calst this body of flesh, where-  
with for the present we are  
cloathed) which we do by  
death; we put off all troubles,  
and sorrows, and fears, and  
dangers with it; when this  
mire is gone, these bul-rushes  
can grow no longer, (to allude  
to *Jobs* comparison.) The same  
Author speaking of the poor  
and weak condition of man  
whilest he is in the world, re-  
straineth all his sorrow, to his  
flesh upon him; *Whilest his flesh  
is upon him he shall be sorrowfull,*  
So the former Translation  
read it, *Chap. 14. 22.* All the  
fire and water we are to passe  
through, lie on this side of  
death: the whole region of  
eternity that lieth beyond it,  
is a wealthy place of rest and  
peace for evermore. So that  
what ever our pressures and  
tribulations are, deliverance  
and ease is never farther off  
then death is; and this (we  
know)

know) is never far off; and yet every moment that passeth over us, it is nearer then other.

The holy Ghost often maketh use of this consideration, this short continuance of our afflictions in the world, to strengthen our hearts with patience to beare them. Therefore we faint not, (saith the Apostle, 2 Cor. 4.) *but though our outward man perish, yet our inward man is renewed daily: while we look not at the things that are seene, but on the things that are not seene; for the things that are scene are temporall, but the things that are not scene are eternall.* The reason he gives why he faints not, that is, why he grows not into any impatience or discontentment against God though his afflictions, pressures, and tribulations in the world were many, is, because *he looks not upon things*

2 Cor 4.  
16, 18.

that are seene, seeing they are *οὐρανία*, that is, temporall or momentany, but *upon things that are not seene, which are eternall*. By things that are seen, he meanes generally things that befall a man, or may befall him in this present condition of the flesh, and whereof he is capable with any of his senses, whether they be good or evill, (it is a figurative speech, called *Synecdoche speciei*, frequent in Scripture, where the particular sense of seeing is put for any, or for all the senses indifferently.) Now he *looks not upon these*, that is, he doth not weigh them, he doth not consider them, (for so the word signifieth) *μὴ σκοπόντων ἑμῶν*, and that because they are *οὐρανία*, momentanie, or (as the word precisely signifieth) for a season: Implying, that things that are but of equall extent and continuance with mortality,

lity, may without any disparagement or injury done unto them, be very lightly passed over in our consideration: howsoever it is true, the shortnesse of their continuance is of precious and deare consideration, to teach the non-considerablenesse of the things themselves. So that here we have the pedigree or lineall descent (as it were) of *Pauls* patience and courage under his tryals:

1. *Paul* faints not, though his outward man perisheth, that is, beareth out all with Christian patience. But how is this patience bred or begotten in him? how did he establish his heart in such a way? By not looking on, or not considering or weighing outward and present things, by despising them, and suffering them to goe and come (as it were) for naught. Well, but how was he able to doe this? how could he make

so light of troubles, persecutions, tentations in every kind, some of them sharp and fiery? how could he shake off such vipers as these so easily from his heart, that they did not sting & wound him to death? The consideration by which he brought himselfe to this, was, the momentarinesse and shortnesse of their continuance, let them continue their longest: *The things that are seen,* (speaking chiefly of his present afflictions, as was said, and so appears from the former verse) *are momentarie,* or temporall. So that one maine spring that fed those deep and calme waters of *Pauls* patience, was the consideration of the transitorinesse and non-continuance of his troubles.

The Scripture we cited before, *Phil. 4. 5.* is of like importance, *Let your moderation* (or patient mind) *be knowne unto all*

*all men, the Lord is at hand :* namely, to put an end unto all your troubles, and to deliver you. Clearly implying, that such a consideration as this, that though a mans burthen be heavy, yet he hath but a little way to travaile with it, to carry it ; that the morning of joy, rest and peace draweth on apace, and is ready to dawne, is effectuell and mighty in operation, (if it be put home and well wrought upon the soule) not onely to compose and settle the heart of a man, in some good posture and frame of patience, but even in such a strength, fulnesse, and perfection thereof, that should draw the eyes of all men about it, to behold it (as it were) in its glory. It were easie to heap up more Scriptures this way ; but these are sufficient to let you see that the holy Ghost hath sanctified this meditati-

on of the shortnesse of our troubles in the world, for a speciall means to the children of God, to bridle and overcome the frowardnesse and impatiencie of their hearts withall: And if men and women would but teach their thoughts to speak the language of Canaan perfectly in the time of their troubles and sufferings, and to say they are but short and momentanie, this would be as a heavenly charme to heale a great part of their bitternesse, and of heavy would cause them on the sudden to become light. And one maine reason why men and women are so often overcome and foyled by their tryals in point of patience, is, because as evill men in the time of their peace and prosperity, *put the evill day far from them*, (as the Scripture speaks) which yet is neere at hand: so the children



children of God in the time of their afflictions, put the good and gracious day, the day of deliverance farre from them, which yet still lies even at the doore. Alas, mortality, take it in the largest quantity that a man can feare he should be troubled with it, it will beat together into a very little roome, in the mind and apprehensions of a man, if he will set himself to doe it; a man may drive a thousand yeares so close together, that they will take up but the same roome in the soule, which now (ordinarily) one day doth, whilst we suffer it to lie at length within us.

C A P.



## CAP. X.

*Two further motives pleading the  
cause of the Exhortation gi-  
ven.*

MOTIVE 6.

**A** Sixt motive to perswade  
and presse patience upon  
our selves; may and ought to  
be the consideration that we  
have sinned, and dealt ungra-  
ciously and wickedly by a  
God of infinite grace and  
goodnesse. He that hath been,  
and continues as low down in  
himselſe, as the sight and confi-  
deration of his sins would lead  
and carry him, will hardly  
ever rise again out of this bot-  
tome, to quarrell and contest  
with the God of heaven for  
afflicting him. *Pharaoh*, King  
of Egypt, most profanely and  
unjustly charged the poore Is-  
raelites, that it was their much  
idle-

idlenesse, and want of worke, that made them talk of *going to offer sacrifice to their God, Exod. 5. 8, 17.* But it may be truly charged upon froward and discontented spirits, that it is too much ease and idlenesse they have under their sin, it is want of bearing the weight and due consideration of them upon their spirits, that makes them rise up in impatience against God, when hee humbles them. Men or women that will confesse themselves to be sinners, and yet will not endure the chastening of the Lord without murmuring and repinings, fall into the condemnation of that hypocritical condition which the Apostle notes in many, *Tit. 1. 16. who professe that they know God, but by works they deny him.* He that denies God in his works or deeds, and professeth onely in words to know him,

his denyall is strong, and weighty, and home; but his profession or acknowledgement of him is weak, light, and contemptible: So he that professeth himselfe to be a sinner, and yet refuseth to give the Lord reverence in his chastisings of him, denyeth that in his deeds, which he confesseth in words; and (indeed) pulldowne his confession with a higher hand, then he built it up; because there is (for the most part) more of a mans heart and thoughts in his works or deeds, then in his words. As he that will lay a wager, or venture some part of his estate that a thing is so or so, gives a larger, and deeper, and more weighty testimony of the truth and being of it, then he onely that will barely say it, and goe no farther: so he that in words confesseth and acknowledgeth him-

himselfe to be a sinfull man, one that hath provoked the God of glory, and yet shall do that which is repugnant to this acknowledgement, and hath no reasonable consistence with the condition of a sinner, (as he that is impatient in his troubles doth) he confesseth his sins faintly, but denyes them confidently, and judgeth himselfe (as it were) with his little finger, but God that afflicteth him, with the whole weight of his loyns.

And as for the consideration we have now in hand, of our sinfulness against God, you shall see the Scripture placeth much power and efficacy in it this way, to incline the hearts of men and women to humility and patience under affliction. *I will beare the wrath of the Lord*, (saith the Prophet *Micah*), in the person of the Church of God, as it seemeth

*Mic.*

Note.

2.

*Mic.7.9.) because I have sinned against him.* You see here how the people of God compelled their pride to teach them lowlinesse, and their sins, the righteousness of patience under the hand of God, upon them. *Because I have sinned against him:* They strengthened their hand by a due consideration or remembrance of their sins, to pay that debt of patience unto God, which by committing them they ran into, and charged themselves withall. And so (doubtlesse) it was the consideration of *Jonahs* sin, in flying from the presence of the Lord, (as it is called, *Jon.3.*) that made him so calme and tractable, as to be contented, nay even to expose and offer himselfe to be cast into the midst of the raging sea by the Mariners, to secure their lives and goods, *Jonah 1.12.* So *Judg. 10.15.*  
the.

the children of Israel come unto God in the day of their distresse, with this supplication, *We have sinned, doe thou unto us whatsoever pleaseth thee, &c.* they would be content to bear any thing from the hand of God, and give him leave (as it were) to choose their punishment and affliction, because they had sinned against him. And so the reason why *Aaron* was altogether silent, and did not any wayes appear against *Korah*, *Dathan*, and *Abiram*, but endured patiently the dangerous contradiction of those sins against him, (*Num. 16.*) was (in all likelihood) the consideration that he himself had very lately sinned also, *Chap. 12.* for so you shall observe it throughout the whole carriage of the history and Chapter, that though the insurrection and rebellion was as much against *Aaron*, as *Moses*,

*Moses*, yet onely *Moses*, who was the meekest man on earth, and besides was slow of speech, and no good speaker, yet he onely stirs, speaks all, and doth all, in opposition to these men; and *Aaron*, who it seems from *Chap. 12.* was forward enough to take exceptions, he is the patient & meek man. So (to adde no more in this point) it was the consideration of his owne and his fellowes sins, by which the penitent Thief upon the Crosse prevailed with himselfe, (and sought to prevaile with his fellow) to bear their punishment with patience, & not to break out against the Lord Christ, who was undeservedly punished with them, though he did not deliver them. *But the other answered, and rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly,*  
for

Luk. 23.  
40, 41.



*for we receive the reward of our deeds, but this man hath done nothing amisse, &c.*

Thus you see that a due remembrance, and consideration of our many and great sins against God, cannot but be mighty in us, to cause us to bear patiently the chastisements of the Lord; and men that are impatient and forward, only want the teaching and nurture of their sins this way. Therefore if at any time, when God layes an afflicting hand upon us in any kind, whether by sicknesse, death of friends, losse in estate, or however, we find our hearts begin to lift up the waves of impatience, and to grow troublesome within us, let us have this rod alwayes at hand to smite them with, the consideration how oft we have provoked the eyes of the glory of the most high God (and that upon  
terms

3.

terms of the highest provocation) by our vanity, security, earthly-mindednesse, covetousnesse, unthankfulnesse, unfruitfulnesse, unbeleef, formality and coldnesse in religious services, &c. Let us make and compell our souls in such cases, to know their abominations, though they be never so loth to come to it, let us provide (and not want) great quantities of these waters, (they are easie to be had) to cast upon the flames of all our impatience, to quench the burnings of it. Me thinks there is no end or purpose whatsoever, in the effecting whereof sin and wickednesse may assist and further us, that should miscarry in our hands; because he that is least provided or furnished this way, hath a world of such strength and means by him. And yet the truth is, that great and mighty things this way,  
and

and very heavenly, might be brought to passe in the hearts and souls of men, by the help and assistance of sin, if men knew how to manage it, and to govern the operations of it, and would set it to work accordingly. We have learned to set the winds and the waters to work for us, for our accommodations in our worldly affairs; and great things they are (in their kind) that are done by the service and help of these creatures, for the benefit of the world. If men would set and bend themselves to search and find out a way wherein sin might be usefull and serviceable unto them, sin would do greater things in a spirituall way for them, then either winds or waters do in their way. But this is the great misery that lieth upon us generally, we neither know what to do either with Gods goodnessse,

nesse, or with our own evils, his righteousness, or our own sins. It is true, sin (in one sense) works more then enough; but this working of it is against us, not with us, or for us. When it works of it self, and follows its own propension, and inclination in its working, it works to our deeper shame and condemnation; but as it might and ought to be governed, and ordered by a hand of grace and spirituall wisdom in the working of it, the service of it might be of excellent importance and advantage. This is a fixt Motive.

4.

Seventhly, consider, that whatsoever our triall or affliction be, it is from God; he it is, that by a speciall hand of his providence brings men and their sorrows together. He who hath his hand in the lighting, or *falling* of every sparrow

on the earth, (as our Saviour saith) hath it much more in every hair that falls from our heads. Others may temper and mixe our cups for us, but he it is that holds and guides that hand that giveth us to drink. And as he doth assume and claim vengeance to himself as the prerogative of his throne. *Vengeance is mine, and I will repay* (saith the Lord) Ro. 12 so doth he assume also to himself the dispensation of all evils, judgements, chastisements, whatsoever: as, *Shall there be evil in the City,* (and by the same reason, in the world) *and the Lord hath not done it?* As if he took it heavily, and for a dishonour, and disparagement put upon him, that such a thought or apprehension should be found in the minds of men, concerning him, that he should be only a stander by, and looker on, and that others should  
act

Ro. 12. 19.

2 Cor. II.  
32.

ast the tragedies and troubles of the world. And the Apostle *Paul* assureth us, that whensoever we are judged, and in what kind soever (for this later is included in the former) we are chastened of the Lord: so that in what shape or figure soever the spirit of affliction doth appear unto us in the world, it is easie to be known, whose minister and messenger he is: he is sent from the presence of the God of the whole earth. Yea, that same thorn in the flesh, that messenger of Satan, (as he is called, 2 Cor. 12. 7. whatsoever his name was, for Divines cannot agree upon that) that was given *Paul* to buffet him, (as he there speaks) was as well (if not more, and in a superiour consideration) the messenger of God, as the messenger of Satan. And this himself also here implieth in that expression, *was given*; and yet more clearly

ly sheweth, by the end or errand, about which this messenger was sent, which was, that he might not be inordinately lifted up with abundance of revelations; The Devil may send many such messengers to men, as he did here to *Paul*, but he gives no gifts to men, and whatsoever messenger he sends, they never come with any such errand from him, to keep men from sin, and least of all from sinning the sin of pride, which first made hell, and since hath replenished it with more inhabitants, then all the sins in the world besides: And therefore whatsoever *Paul* means here by the *thorn in the flesh*, though it were *Satans messenger*, yet certainly it was *Gods gift*. God in love to his great instrument and servant *Paul*, made use of *Satans malice* against him, and gave *Satan leave*, (and it may

be furnished him with an opportunity, and occasion too) to send a messenger of his to *Paul*, for one end and purpose, (which to be sure was not good, but evill) but himself over-ruled his message to another end, which was good. And as he served *Balak* the King of *Moab* of old, in his messenger *Balaam*, the King sent him to curse the people of Israel, but God made him blesse them again, and again, before he had done: So the Devill sending out a messenger against *Paul* for evill, God out-shot him in his own bow, and over-ruled this messenger of the Devils, and made him do his own message or errand to *Paul*, which was good, the preserving of him from being lifted up above measure.

5.

So that it is a most unquestionable truth, that how loose, disordered, and confused soever,



ever, afflictions seem to be in their march and chargings up and down the world, as if the God of confusion, the Devill, and not the true God, who is a God of order and peace, (as the Scripture speaks) had the ranging and managing of them, yet they are all, from the greatest to the least of them, under the most exact rule and government of the Lord of Hosts himself; So that they do not move the least haire breadth at any time, nor charge upon any man, high or low, rich or poor, young or old, good or bad, but by speciall warrant and commission from him. Therefore now consider how full of spirit and life this consideration also is, to subdue and break the pride and stubbornnesse of our hearts, into a sweet patience in all our trials, and that chiefly in these three respects that are found in it :

K 2

First,

First, because that God who is the great disposer, over-seer, and over-ruler of all things that are done unto us, and suffered by us, is the absolute Lord, and hath a Sovereign and supreme right, both to, and over us, (I mean our persons, our selves) and all that is ours, or that we enjoy and possesse in the world: We have but an inferiour tenure, & subordinate right, either to our selves, or any thing we call ours. *As the cattell upon a thousand hills* are Gods, (as *David* speaks, *Psal. 50. 10.*) so is the corn standing in a thousand valleyes, and the men living in a thousand Countries or Cities. We have no more, no other right to our selves, or any thing besides, but only to dispose both of the one and the other, according to the will and commandement of God, from time to time: Yea,

Se-

6.

Secondly, (that which is something more then a right or title to a thing) God is in full possession both of us and all we have: Both *Melchisedech* and *Abraham*, call him, *The most high God, the possessor of heaven and earth*, Gen. 14. 19, 22. That is, he hath the power of the present disposall, and ordering, and contriving of us and all ours, according to his own pleasure. He hath not let us any lease of our selves, or any thing besides, for any term of years, or dayes, no nor of hours or moments, as (you know) men may do of houses or lands that are their own; they may make away the present disposition or use of them, by lease or otherwise, and yet reserve the right and title in Law to them, in themselves: Now then, we and whatsoever is ours, being thus fully and absolutely Gods, both by So-

Gen. 14.  
19, 22.

veraign right, and actuall possession, what reason can there be, or ground of equity imagined, why he should not do with his own, (with that which is so fully and intirely his own) even as seemeth him good in his own eyes? Why should any man rise up to contest, or to contend against him, or so much as in the secret of his thoughts, ask him, Why dost thou so? Or when he toucheth us, or any thing that we have, Why should we be any whit more froward, impatient, or discontented, then when he layeth the like hand upon another? Why should our own losses and crosses in any kind, provoke us more to impatency against God, then other mens, since God is the same in both? And if there be any hard measure, or unrighteousnesse in thy affliction, there is the like in the afflictions

ons of other men ; because it is certaine that thou , and thy things , art Gods as fully and intirely as any man else whatsoever. Therefore if thou canst possesse thy soule in patience , when God smiteth and chastiseth others , there is the same reason why thou shouldst continue the same precious possession , even when the cup comes unto thy turne to drink also. Therefore put this bridle also in the lips of thy impatience , if it begins at any time to rage or to be fierce upon thee.

Thirdly , (and lastly) there is this also , to teach us patience in all our tryals , in this consideration , that God himselfe is the great doer in them all : that this creating or doing evill upon earth , the dispensing judgements and afflictions through the world , is one of the principall veins , or master-

7.

pieces (as it were) of Gods administration and government of the world. God hath a great trade for his glory, a full stock going in the judgments that are executed in the world, and in the chastisements that are distributed abroad, with infinite variety amongst the sons and daughters of men, as well those that are incovenant with him, as those that are without. *David* informs us, that *The Lord is knowne by executing of judgement. Psal. 9. 16.* and so by all kinds of punishments and rods whatsoever, *he is knowne* by them, that is, his holinesse, righteousness, deep hatred of sin, wisdom, power, knowledge, love to his owne, with many other his attributes and perfections are discovered, and brought into a clearer light hereby. And hence it is, that he stands so strict upon this point.

point with the world, not to have it once thought or imagined, by any man, that there is any of these arrows flying either by day or by night, throughout the world, but that come from his hand, and are delivered from his bow; no tears running downe the cheeks of any man, but he hath opened the fountaine from whence they flow. *Shall there be any evill in a city,* (saith he, *Amos 3. 6.*) *and the Lord hath not done it?* It is spoken (you see) by way of an earnest and vehement Interrogation, as if he saw the thoughts of men running another way, and ready to conceive that there were many evils befallne many, which he had no hand in, nor looked after: and being highly displeased with them, he steps forth and opposeth them in their way, by this sharp Interrogation, and

sends them back againe from whence they came, *Shall there be evill in the City, and the Lord hath not done it?*

8.

He that saith, he will not give away his glory to another, will not give away the doing of any evill, the inflicting of any thing penall, or painfull to the creature, to another. Now then, for men or women to be impatient or discontented under the correcting hand of God at any time, is it any thing lesse then a reall censuring or taxing him for mis-carrying, or misbehaving himselfe in the government of the world? is it not a reproving him in the wayes of his providence, as if they were unequall? Is it not one of the worst kinds of murmuring and repining, that we live under his government, and implyeth a secret and tacit wish in the soule, that there were



were some other God set up upon his throne, to rule the world, that would be more favourable and equall to us in his government? Suppose any man or woman amongst you, having a family under you, as children, servants, &c. to governe, and being generally reputed wise, and grave, and discreet in your government, your selves having the same opinion of your selves too, if now apprehending a just and sufficient cause, you give some light correction either to child or servant, and that child or servant so corrected by you, should any wayes expresse himselfe by murmuring, complaining, breaking out against you, challenging or charging you, whether by word or deed, of austerity, extremity, indiscretion in any kind in your government; would not this be as a thorne in your eye? a  
great

great provocation to you? Let such a case or comparison as this, be as a glasse unto you, wherein to see and behold the foule and distorted face of all your impatient doings against God, when he nutureth, and chastiseth you. All the world generally acknowledge him to be wise, and just, and righteous in governing the affairs of the world; and himselfe with all possible certainty and infallibility of knowledge, knoweth himselfe to be so.

Now then for a silly worme, a little dust and ashes tempered with sin and uncleannesse, a man dwelling in a house of clay, and being little better then a beast, in his knowledge, to rise up in termes against so mighty and glorious a God, to contend with him about governing the world, and to charge him with inequality in his wayes, (which  
all

all impatient persons upon the matter doe) is (doubtlesse) a sin of greater and deeper provocation, then can easily be conceived.

I beseech you ponder and consider these things seriously, and let them have their perfect work within you. Remember and know assuredly, that whensoever you feelee the smart of the rod upon you in any kind, it is of the appointment and sending of the great God of heaven and earth unto you. He that afflicts you, is he that hath the absolute power and dominion over you, is he upon whose shoulder the government and nurture of the whole world resteth; his chastisements being one of the chief parts or members of that his government. This consideration we have now last opened unto you, that it is still God himselfe that afflicts us,  
hath

9.

1 Sam. 3. 18

hath heretofore wrought great cures this way and stopped the bloody issue of mens impatiencie in greatest tryals. When *Samuel* made report unto *Eli* of that most heavy and dismall vision he had received from God against him and his house, how God would doe that to him, whereof *whosoever shall heare, it shall make both his eares to tingle*, and therefore could not but much more make both his eares tingle, who was to be the subject of this wrath of God, and even now ready to have the terrible execution of the thing done upon him: yet this consideration being at hand with him, when this terrible thunder-clap sounded in his eares, that it was God that should do all this to him, this supported him in a wonderfull and incredible manner, and preserved him from the least inflammation

mation or exulceration of spirit by way of impatience against God : *It is the Lord,* (saith he) *let him doe what seemeth him good.* This great and fearfull name, *The Lord,* was as a rod or Scepter of iron in his hand, to break in pieces, and keep under all rebellious thoughts and motions within him, notwithstanding that heavy calamity that now hung over his head ; so that none of them brake out or vented themselves in any unseemly expression; but both heart and voice were as sweetly composed, as flesh and bloud could well beare in such a case. So it was (doubtlesse) the same consideration, whereby *Job* in the midst of those raging waves, and growne seas of afflictions and miseries, was enabled to forbear God, and no wayes to break out in impatience against him : *The Lord*  
*bath*

*Job* 1. 21,  
22.

hath given, and the Lord hath taken away, blessed be the name of the Lord. The Lord hath taken: As if he should say, he could well beare it at his hand; from another, if he had stood out, and had had nothing to doe in it, he could hardly have done it. It was this spirituall receipt that wrought kindly with *David* also from time to time, when the rod of Gods chastisement was upon his back: it repelled and drave back all movings of choler or discontentment in him. *Psal.* 39. and 2 *Sam.* 16. 11. And (to conclude) the Lord himselfe seems to prescribe it, as soveraigne and cordiall in such cases, 2 *Chron.* 11. 4. Thus saith the Lord, You shall not goe up to fight against your brethren; returne every man to his house, for this thing is done by me. As if the consideration of the Lords hand, in any provocation  
what-

whatsoever, even in the deepest wound, or greatest injury we can receive from men, were of sufficient strength and authority not onely to subject the spirit to himselfe with reverence and peace, but to quench all smokings of heart in thoughts or purposes of revenge, against those that have laid a hand of unrighteousness upon us. Thus much for the seventh Motive.



CAP. XI.

*The Exhortation unto patience in afflictions, further followed and pressed, with two other Motives.*

**E**ighthly, to furnish you yet with more spirituall weapons, wherewith to fight this good fight of patience, consider, that as all our troubles are from

Motive 8.

from God, and without him there is none that comes neere us, little nor great, so they are from him in a familiar, ordinary, usuall, and standing way of his providence; he steps not out of his way when he doth afflict us; hee creates no new or strange thing in the earth when hee doth it: To be exercised with the Crosse, *to fall into divers tentations*, (as James speaks) is no new thing to the children of God, and heires of heaven. This is the great Kings high way to heaven, the common road that leadeth to salvation, it is full of the prints and foot-steps (from the one end to the other) of those *just men* in heaven, *who are now made perfect*, (as the Apostle speaks) both of men and women, young and old, rich and poore, Patriarchs, Prophets, Apostles, Euangelists, Martyrs, Confessors, and  
Saints



Saints of all conditions and callings; you may find (as it were) their skin, and flesh, and bloud hanging upon, and cleaving to those very thorns and bryars of tribulation, wherewith God is now teaching you, and nurturing you up in the discipline of heaven. We shall not need to make any set or solemne prooffe of this; the evidence of Scripture herein saveth us this labour: It was one of the principall points of Doctrine that *Paul and Barnabas* preached to the Christians at Antioch, *Acts 14. 22.* That *through many afflictions we must enter into the Kingdome of God.* That lightsome Kingdome of God in heaven, hath a dark entry of troubles and tentations leading to it. *We must enter:* There is a necessity upon us all, either to take this way or none: there is no other way, no other entrance that leadeth thither;

thither: The Kingdome of heaven is walled up on high, and altogether inaccessible on every other side, but onely on that side on which afflictions are quartered. So *Heb. 12. 6. For, whom the Lord loveth hee chasteneth, and he scourgeth every son he receiveth*: So that this *poculum charitatis*, this cup of Gods love to his Saints, I mean the cup of affliction, goeth round about the Table of the Saints, and passeth by none whosoever, but that they drink more or lesse of it.

2.

Now then consider this ground of reason also, of what importance it is to carry us through the deepest waters of affliction, without being drowned in impatience by the way. We have a Proverb in our owne Tongue, that neighbours fare is good fare. The meaning is, that a man hath the lesse cause of complaint or dis-

discontent, when he speeds as well in any kind as others do, that stood upon like termes with him, though things be not so well with him as hee could desire. If God should single us out of all our company, and make us alone Buts to shoot at, and feed us with the bread of affliction, and give us onely gall and vinegar to drink, feasting the rest of our brethren with pleasant bread, and spiced wines well refined from the lees; if hee should heap coales of fire on our heads, and set beautifull crownes upon the heads of others; this might beare somewhat hard upon our spirits, and be apt to inflame, or gangrene in the soule. But since the bread of affliction is the Saints Commons, and drinke mingled with weeping, their customary and ordinary diet; if we come in to them for a share,

share, and have a sop given us out of the same dish, what is there in this our lot and portion, that should discontent us? *It is enough* (saith our Saviour, *Mat. 10. 25.*) *for the Disciple to be as his Master is, and the servant as his Lord: yea, it is enough for the Disciple to be as his fellow Disciple is: And for the servant to be as his fellow servant is; for in this case of affliction and sorrows, it is much the same, to be as the Lord and Master is, or as the fellow Disciple and servant is.*

3.

See how the holy Ghost prescribes the recite of this consideration also in the Scripture, as Sovereign against all secret boyles, ulcers, swellings, or distempers of heart (in any kind) in a day of affliction, *1 Pet. 4. 12. Dearly beloved, think it not strange concerning the fiery triall, which is among you to prove you,*

as though some strange thing were come unto you. But rejoyce, &c. Implying, that an apprehension or conceit of the strangenesse of such a thing, and that we are alone in the fire, and that there was seldom, or never, any other of the Saints cast into the same furnace with us, is apt to disquiet and provoke the soul of a man within him; This was one of Satans fiery darts, that he threw by the hand of *Eliphaz* against *Job*, and thought to have wounded him with it so fore, as to have bereaved him of all patience in his triall; and so it is like he might have done, could he have fastned it, or made it stick, or drawn blood from *Jobs* heart with it, *Job* 4. 7. Remember, I pray thee, who ever perished being innocent? Or where were the righteous cut off? And Chap. 5. 1. To which of the Saints wilt thou turn?

turn? Namely, to ease, comfort, or strengthen thy self, by any pattern of the like condition that ever befell any of them. And indeed we shall finde it in many other cases true, which *Lypsius* well observeth, That *Opinio novitatis male in omni dolore & querelâ blanditur*. That is, that a conceit of newnesse or strangenesse, is an unhappy kind of flatterer to men and women, in all their griefs and complaints; they think they have the more liberty, and that in a reasonable and lawfull way, to pout out themselves in complaints, if there be any thing rare, or seldom hapning to others in their condition. And the Scripture it self is wont to take notice, how things unusuall and unaccustomed, are usually troublesome and offensive, and apt to cause disturbance in the minds of men. See the reasoning

ning of the Philistims amongst themselves, concerning but an unusuall noyse, or shout heard *in the camp of the Hebrews,* 1 Sam. 4. 7. *And they said, Woe unto us; Why? For there hath not been such a thing heretofore.* And Chap. 16. 4. when the Prophet came to Bethlehem, it is said, *The Elders trembled,* because it was not usuall for him to come thither. So in their mournings and lamentations, any circumstance of peculiarity in the evill or affliction, is still made the burden (as it were) of the sorrow: See for this, Ezek. 27. 32. *And in their wailing, they shall take up a lamentation for thee, and lament over thee, saying, What City is like Tyrus, like the destroyed in the midst of the Sea?* The singularity of the judgement, was (as it were) the accent of the sorrow.

But on the contrary, seri-  
L                      ously

ously to consider, that when troubles or afflictions befall us in any kind, we are but in the tents and camp of the Saints, and that we have thousands upon thousands of the servants of God, of all sorts and degrees in with us, in the same conflict, some before us, and some behind us, and many on either hand, and on every side of us : This is a consideration of singular and approved efficacy to supple and smooth the heart and soul, when any roughness begins to grow upon it, to quench any fire of impatience, when it begins to kindle. Thus *Peter* exhorts the Christians to whom he wrote , *To resist the Devill stedfast in the faith, knowing that the same afflictions are accomplished in your Brethren which are in the world.* He that is stedfast in his faith, cannot be loose in his patience ; these are inseparable com-



companions, *Heb. 6. 12.* they go and come, sleep and wake, increase and decrease, rise and fall together. Now to support them, and keep them upright and stedfast in their faith, (and consequently, in their patience, as hath been said) he prescribes this to be known and considered by them, that the same afflictions which they endure, (let them be what they will, or can be) are accomplished, or (as the originall *ἐπιτελεῖσθαι* signifieth) are fulfilled, that is, suffered and endured, in as deep a measure; or, are in the fulfilling, by your Brethren (indefinitely) that is, by all your Brethren throughout the world. Therefore there is no reason at all for you to be shaken and troubled at them. I might adde many other Scriptures of like consideration and importance. I shall only direct you,

where you shall find them, and leave them to be perused at your leasure, *Heb. 12. 1, 6. 1 Cor. 10. 13. Philip. 1. 14, 30.* And so much for this Motive.

Motive 9.

5.

Ninthly, to recommend the practice of patience with yet an higher hand unto you, consider, that as suffering affliction in the world, (especially by Christians) is no new or strange thing, men have the whole society and brotherhood of the Saints in with them in the conflict; so have they the Lord Christ himself also, (as hath been already intimated) he suffered too; yea, he bare the heat and burden of this day of sufferings: he was deeper baptized with this baptism we speak of, then any of his disciples, then any of us have yet been, are, or are like to be; And this is another great motive to patience in trials,

tryals, because the Lord Jesus Christ himselfe was not spared, but cast into this fiery furnace with us; yea it was heated seven times hotter for him then ordinary. We shall not need to make any matter of much labour, or expence of time, to prove this unto you, that Jesus Christ was a sufferer, yea a sufferer of sufferers, and that his measure of sorrow was full measure indeed, heaped up, pressed downe, shaken together, and running over. The sufferings of Christ are the great axle-tree upō which the whole heavens (as it were) of the Scriptures (both of the Old and New Testament) move, and turne about. They are the great base or foundation upon which the glorious God hath founded and raised that same royall and magnificent spirituall Temple, for the glory of his name, and for the

honour of his Majesty, even to the dayes of eternity ; a farre greater building then the frame of heaven and earth, whose stones are living stones, the innumerable number of the Saints redeemed from the earth.

6.

That in the Lamentations of *Jeremie*, 1. 12. is usually understood of Christs sufferings :

*Is it nothing to you , all ye that passe by ? Behold and see if there be any sorrow like unto mine, &c.*

As *Solomon* speaks of his rare patterne of a vertuous woman, *Prov.* 30. 29. *Many daughters have done vertuously, but thou surpassest them all :* So we may say concerning Christ & other sufferers , Many others have suffered very great things, many a weak bottome of flesh and bloud hath been oft deep and downe laden with these rich burdens, this heavenly commodity, (for so afflictions are)

are) but the Lord Christ suffered beyond them all. Yet am I far from their judgments (to put in one word concerning this by the way) who conceive, that Christ suffered the paines of hell, or any feares of hell, or any wrath of God, including any feare of hell, or of being finally forsaken by God, even then when he cryed out, *My God, my God, why hast thou forsaken me?* No, I do not beleieve that the least degree of that spirit of faith which was in him at any time before, was either quelled or quenched by all those floods of affliction, and dolours, that had now broken in upon him, and overwhelmed his soule: Onely (it is true) God did not stand by him, either to deliver him from the things he suffered, that they should not come upon him, nor yet any wayes to break the strength,

rage, and fiercenesse wherewith they came upon him, God let them have their full scope and play (as it were) upon him, (a point wherein he usually favours his adopted children, in times of fore tryals, more then he did his naturall Son.) This was that his being *forsaken of God*, (I conceive) which he did not so much complaine of neither in that crying out of his, (as is most probable) but rather was therein an earnest remembrancer to his Father of the cause and end of those extremities he now lay under, being so forsaken by him, which was the Salvation and Redemption of the world. *My God, my God, why hast thou forsaken me?* As if he should have said, Oh, I beseech thee remember and consider why and wherefore it is, for what end thou hast thus dealt with me, and

and left me to these grievous extremities: Remember, that thou hast forsaken me for a time, that thou mightst never leave nor forsake those that shall beleeve in me, to the dayes of eternity: Which is not so to be taken neither, as if there had been any absolute necessity to have called upon God his Father, to remember or consider such a businesse as this, as though otherwise he would have forgotten it, or passed it over: but this he speaks chiefly for our sakes, that we might be filled with the greater confidence, both of his owne love towards us, and care of our salvation, who in the utmost of his own extremities so carefully remembered the things of our peace, and cryed to heaven with that vehemencie for us: as likewise of his Fathers love towards us, who was so earnestly

L 5. sought

sought unto, and put in mind of us, by one whom he so dearly and tenderly loved, as his onely begotten Son, and that at such a time, in such an hour, the like whereof the Sun never saw before, nor was like ever to see againe. But this by the way.

7.

Onely now (in a word) consider, how the greatnesse of such a person as Jesus Christ was, being made a man of sorrows, yea of greater and deeper sorrows far then wee are, ought to prevaile with us, yea and to command the greatest and deepest patience from us, in times of the greatest afflictions. Shall we think much, and mutter, and grow into impatiencie, because we are put to draw a little in a yoke of affliction, when he that was ten thousand times greater then the greatest of us, yea greater then the whole world



world put together, more holy, and righteous, and ten thousand times more deserving then the greatest Saint amongst us, to have been spared, to have been excused from any such service as this: When he (I say) hath borne the same yoke before us, and laboured and toyled in the same fire with us? As the woman of Samaria expostulated with our Saviour, (not knowing to whom she spake) *Joh. 4. What, art thou greater then our father Jacob, which gave us this Well, and he himself drank thereof, and his sons, and his cattle?* So let me reason home the point with you, (whosoever thou art that refuseth to drink of the waters of this Fountaine of Life, because they are bitter, and wringest the face, and tearest thy soule when they are given thee) Art thou greater then that blessed Sonne of God,

God, the glorious Redeemer and Saviour of the world, who drank himselfe of these waters, and all his Apostles, Disciples, and followers great and small in all Ages, from the beginning of the world to this very day? whom makest thou thy selfe to be, that thou shouldst think of pleading any priviledge of exemption in this case? The holy Ghost hath somewhat an unusuall, but a very high and great expression it is in *Ezek. Chap. 31. 16.* concerning the destruction and fall of that great and mighty Potentate of the world, in those dayes, the King of Assyria, *I made the Nations to shake at the sound of his fall, when I cast him downe to hell, with them that descend into the pit: and all the trees of Eden, the choise and best of Lebanon: all that drink water shall be comforted, in the nether parts of the earth:*

earth : That is the expreffion I meane, *They ſhall be comforted. By the trees of Eden, and the choice and beſt of Lebanon*, He meanes other great States, Princes, Kings, and Monarchs of the world, that had drank water in their times, that is, increaſed their ſtrength and power, though now they were laid low in the duſt of the earth, theſe (ſaith God) ſhall be comforted, when this ſame over-growne King of Aſſyria ſhall come in to them, and ſhare of the ſame miſery with them. The Prophet *Eſay* expreſſeth the ſame paſſage notably, though with variety of phraſe and words, *Eſay 14. 9, 10. Hell from beneath is moved for thee, to meet thee at thy coming : it ſtirreth up the dead for thee, even all the chiefe ones of the earth ; it hath raised up from their thrones all the Kings of the Nations. All they ſhall ſpeak*

*ſpeake, and ſay unto thee, Art thou alſo become weak as we? art thou become like unto us?* It is a kind of eaſe, and ſatisfaction, and comfort, to men of inferior and meaner condition, when they are otherwiſe then they would be, that yet they have the company of their betters with them: So (my brethren) ſince we have the great glory of heaven and earth with us in our condition of ſuffering, ought we not to be comforted in the miſt of all our infirmities, weakneſſes and combats in the world? ſhould we not drown the ſenſe and apprehenſion of all our grieve and ſorrow, in the tranſcendent excellency and greatneſſe, the unconceivable Majeſty of him, who drank of the ſame brook in the way with us, and became like unto one of the pooreſt and weak-eſt of us, in the depth of his afflictions.

flitions? And ought we not to be ashamed and confounded in our selves, at the most secret repinings and grudgings of our hearts within us, because of our troubles, who are but dust and ashes, vile and despicable creatures, and next to so many nothings, when he that is now made higher then the heavens, and set downe at the right hand of Majestie, and every way as full in all goodnesse, as he is excellent in glory, when time was, had his hand upon the same plough with us? You heard before how our Saviour himselfe reasons in this point, and teacheth men to reason after the same manner, *Mat. 10. 25.* *The Disciple is not above his Master, nor the servant above his Lord:* Meaning, that no man gives greater respects, honours or priviledges to Scholars or servants, then they doe  
to

to their Masters and Lords. *It is enough for the Disciple*, that is, it is a good, and large, and sufficient allowance, where-with they that are in the condition of Disciples and servants, may be well contented, if the Disciple be as his Master, and the servant as his Lord, namely, in termes of honour, respect, and other priviledges.

It is recorded in the Story of the Martyrs, of one *Roger Bernard*, a Suffolke Martyr, in *Queene Maries* dayes, that by the help of this very Scripture, *The Disciple is not above his Master, &c.* the Spirit of God striking in with it, composed and strengthened himselfe patiently to beare, first, the scoffes and threatnings of his Popish adversaries, and then death it selfe. And the truth is, that he that shall think much, and take it any wayes heavily at the  
Lords

Lords hands, that he hath any of these burdens of affliction laid upon his shoulder, doth in effect, and in deeds say one of these two, Either that God was unrighteous to lay sorrows upon Christ, or that himselfe is greater, and more holy, and more worthy to be spared then he. Let men choose which they will of the two, there will be found no lesse then Blasphemy in the lightest of them. And thus much for the ninth Motive.



## CAP. XII.

*The former Exhortation yet further strengthened by three other Considerations.*

Motive 10  
I.

**T**Enthly, consider further, to advance that great and glorious work of patience in your soules, when the pangs of afflictions shall take hold upon you, that as the Lord Jesus Christ suffered afflictions, (as you heard) yea was the chiefe sufferer, the King of sufferers, (of which dignity the crowne of thornes might be an ensigne) so he was a rich patterne and example of patience in all he suffered. How heavy soever the burden was that was laid on him, he neither repined at it, nor threw it off: How hard or uneasie soever the yoke was that was  
put



put about his necke, hee never went about to burst it, or to cast it from him. Whatsoever he suffered either from God or men, they never suffered any thing back againe from him, through the least impatiencie. The Scripture speaks much, and very great things concerning the meeknesse, and sweet composednesse of Christ, under all those sore tryals, and deep provocations that were put upon him. The Prophet *Esay* (in this a type of Christ) speaks thus of himself, *Esay 50. 6. I gave my back unto the smiters, and my cheeks unto the rippers: I hid not my face from shame and spitting. He gave them his back, and let them lay on freely; he made them pay nothing for it, in any way of punishment or revenge taken of them. And more plainly of Christ himselfe, Chap. 35. 7. He was oppressed, and he was afflicted,*

Ecclef. 7. 7

*sted, yet did he not open his mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearer is dumb, so opened not he his mouth. Yet did he not open his mouth, he was oppressed, &c.* That is, though his affliction was of that kind of affliction, which of all others is apt to provoke men to impatiencie, and wherein men are ready to think they have a liberty to betray their discontents, (and so in some kind, it is true, they have) his affliction was oppression, his enemies carried matters against him with a high hand of injustice and cruelty. Now *oppression* (as *Solomon* tels us) hath a kind of malignity in it, above other injuries that may be done to a man; *It makes a wise man mad.* Yet though he was oppressed with a high hand, (as was said) his innocencie and righteousness most accurfedly taken

taken from him, by false witness, and unjust Judges both, yet *he opened not his mouth*, that is, he did not bewray the least trouble or perturbation of his spirit within him. *He is brought as a lamb to the slaughter*, which we know is a poore, weake, harmlesse creature, suffers it selfe to be carried or driven, and never doth, nor attempts any harme against him that carrieth or driveth it; carry or drive it whither he will, (as other beasts sometimes doe.) Yea further, *as a sheep that is dumb before her shearer, so openeth not he his mouth*. A lamb when it is carried or led (haply though it be to the slaughter) may yet take it patiently, because it knowes not whither it is carried, or led; it knowes not whether it be carryed to be made much on, and to be better fed; and though it did know, yet being wholly destitute

tute of strength to make any resistance for it selfe, it had as good be patient as otherwise: But now for a sheep to be dumb before her shearer, when she seeth her fleece going from her, and he standing by her or before her that doth rob and deprive her of it, and withall having more strength to struggle and wrastle then a lambe hath, yet to make no complaint nor offer to doe any thing against him that thus takes away her covering from her, which is all the wealth and estate the poore sheep hath in the world, this is a lively and home resemblance of the great and deep patience of the Lord Christ, when he saw those before him, that hee knew would take away his fleece from him, even all that he had in this world, to his precious life it selfe. Yea when they were in the deed doing, both when

when he stood in judgement before *Pilate*, and the High-priests, and afterwards when the Soldiers were busied in the very act of crucifying him, all this while he let them goe on with their shearing, never discovered the least signe of discontent or impatiencie in all these bitter, grievous, and unjust things that were done unto him : Insomuch that (as concerning the similitude of *the sheep dumb before the shearer*) I doe not conceive that the holy Ghost so much made use of it, because such a thing was now extant and found in the creature, as a disposition of silence under shearing, in the sheep : but rather, that God in the very creation gave this nature, property and disposition to the creature, that he might have some lively and fresh colours to represent and expresse to the life, the sweet

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patience of Jesus Christ, when time should be.

2.

Now then consider ( my brethren I beseech you) in a word , how far such an excellent patterne of patience, in such a person as Jesus Christ was, should in reason and due consideration of things, carry us in a way of imitation , and like subjection unto God, in times of tryall. Can we heare of *that Lambe of God, brought as a lambe to the slaughter, as a sheep that is dumbe before the shearer, not opening his mouth,* and shall we spurne, and kick, and rage, and teare, and fume at the mouth , when any thing crosseth our desires in the world, though the trouble or danger be far off from a leading to the slaughter ? Shall he that was the *only begotten* of his Father, the great Heire of heaven & earth, that had power to have taken vengeance  
on

on all his enemies and persecuters at once, onely with the breath of his displeasure, and so to have delivered himselfe from all his troubles, with as much ease as *Sampson* delivered himself out of the hands of the Philistims, when *he brake the greene withes like a thred of tow*, wherewith they had bound him: Shall hee (I say) with such profound humility and glorious patience, (as you heard) endure those bitter, reproachfull, those most unjust, cruell and accursed dealings, and that from sinners. (as the Scripture speaks) from the vilest and most notoriously wicked of men; and shall wee, whose *foundation is but dust*, (as the Scripture speaks) who must shortly *say to corruption, Thou art my father, and to the worme, Thou art my mother & my sister*, (as *Job* significantly represents the condition of a man that

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keeps

keeps house in the grave) and that otherwise are dried, seared trees, fit for the fire, vile and sinfull I meane, and many wayes deserving the worit of all we can suffer and endure; shall we swell and boyle with indignation, and break out in any distempered, extravagant behaviour or demeanour of our selves, when God shall bind us with the cords of affliction, and lay the rods of his chastisement upon us? Oh (my brethren) me thinks there is neither man nor woman, young nor old, poore nor rich, that either knows or loves the Lord Jesus Christ to any purpose, that shall be able to endure or beare himselfe at such a distance from him, in such a sweet and lovely example, as that of his patience was. Come (saith *Thomas* to his fellow Disciples, hearing that *Lazarus* their friend was dead, *Ioh. 11. 16*)  
let



*let us goe also, that we may die with him.* His great affection to the man, moved him to desire & wish communion with him in a condition otherwise far from being any wayes desirable: how much more should we desire communion and fellowship with so great a person, and one that ought to be nearer and dearer to us then ten thousand of the sweetest friends we have in all the world, and that in so sweet and lovely a practise, as this of his never-sufficiently admired patience? Come, if not for love, yet for shame, let us suffer patiently with him. A conformity with Christ, in all his imitable perfections, should advance it selfe in the desires of all that are called Christians, even above that life and salvation which comes by him.

In the eleventh place, consider

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Motive 11

3.

der ( more briefly ) that put  
case you should be partakers  
with him in the communion  
and fellowship of his suffer-  
ings, and be divided from him  
in his patience under his suffer-  
ings, you will lose a great part  
both of the glory and comfort  
of being conformable to him  
in one thing, for want of con-  
formity in another. It is in-  
deed a thing comfortably glo-  
rious, to be in with Christ in  
his sufferings, that is, to suffer  
in his cause, or for the same  
cause that he suffered: But yet  
to be impatient or discontent-  
ed under such sufferings, is  
like the *X* before the *L* in an  
accompt by letters, which puls  
back and abates a good part  
of the other number. Impati-  
encie or discontentednesse in  
such a case, doth (as it were)  
traduce and reproach the suf-  
ferings of Christ, (I mean the  
sufferings of the Saints with  
and

and for Christ) in the thoughts of other men, and is apt to bring up an evill report upon them in the world, as if they were poore and beggerly, not able to beare their own charges, or as if the bitterneſſe that is in them were predominate over the ſweet and comfortable. *Oh Daniel,* (ſaith King *Darius* to the Prophet, now in the Lions den, *Dan. 6. 20.*) *Is not thy God whom thou alway ſerveſt, able to deliver thee from the Lions?* We may demand ſomewhat the like queſtion of thoſe that are in the miſt of Chriffs ſufferings, concerning the ſufferings themſelves, Are not the ſufferings thou indureſt, in reſpect of the glory and comfort of them, able to deliver thee from themſelves, in reſpect of the ſorrow and diſcomfort of them? Therefore conſider thy caſe well; thou haſt no cauſe to be impatient:

*Paul* hath a saying, *Gal. 2. 19.* that *he through the Law was dead unto the Law*: Meaning, that finding an impossibility in it to be observed by him, by reason of the weaknesse of his flesh, and considering hereupon that he could never then be justified by it, by this meanes he became dead to it, that is, took his affections quite off from ever having any thing to doe with it, more or lesse, for his justification; he would never honour it with the least dependence upon it that way: But doubtlesse concerning our sufferings with Christ, we may or should say the contrary, namely, that through the sufferings of Christ we are alive to these sufferings; through the honour and peace that doth accompanie them, wee should rejoyce and take pleasure in them, as *Paul* saith he did.

There-

Therefore they that repine, or are disconsolate and impatient under them, disfigure that which is beautifull, and excellent, & glorious in them. Hence it is that the holy Ghost himselfe doth so frequently, so earnestly exhort and encourage those that suffer, to patience, cheerfulness, yea and joyfulness in all their tryals, chiefly (I conceive) lest the Crosse of Christ should suffer, and be it selfe (as it were) crucified, by the impatiencie and discontentednesse of those that beare it. *Let your patient mind be known unto all men, Phil. 4. 5.* And againe, *Let us run with patience the race that is set before us, Heb. 12. 1.* And, *Let patience have her perfect worke, &c. Jam. 1. 4.* besides many like places. And not to patience onely, but even to joyfulness, and cheerfulness: *Count it all joy, (saith James 1. 2.)*

when ye fall into divers tentations, &c. So Peter, 1 Pet. 4. 13. But rejoyce in as much as ye are partakers of Christs sufferings. And our Saviour himselfe, Mat. 5. 11, 12. (to let passe other Scriptures without number) *Blessed shall you be when men shall revile you, and persecute you, &c. Rejoyce and be glad, &c.* Thus you see then, that your patience in sufferings doth adorne your sufferings, which otherwise are not themselves, carry not that beauty and glory in them, whereof they are capable.

Motive 12  
5.

In the twelfth place, for the further enriching your selves with that heavenly treasure of patience, consider that more fully, (which as I remember we touched on the by in a former Motive) that there is a necessity of all our tryals and afflictions whatsoever, from the greatest to the least of them; so that there is none of them

them can be spared, without losse and disadvantage to our spirituall estate: We should not be cleane and smooth wrought for heaven, if but one stroke of the hammer were abated: If God should scant us in afflictions, and not give us a just measure, and sufficient allowance therein, we should be found but unpolished and rough Christians: Holinesse will never be seen in that perfect beauty on us, which by the help of afflictions it may. As you see it is in vessels of silver or gold, (and of course metall too) as platters, or basons, or the like, that after they are forged or cast, and framed to the similitude of that vessell which the workman intends to make; before they be finished and made meet for the use of a great house, (as the Apostle speaks) or of a great person, the workman sits

M 5

down

downe, and beats it round about, and gives it many a stroke with a hammer: and though the effect or good that every stroke doth to the piece, cannot be distinguished, or seen apart from the other; yet the workman can tell you, (yea reason it self may inform you) that it would have been a deformity in the work (more or lesse) if any one of those strokes had been wanting; there would have been some uneavennesse or other, something offensive, and matter of exception to a judicious eye: So when the great God of heaven and earth hath forged, and moulded, (as it were) and rough cast a vessell of glory, an heire of heaven and the world to come, which he doth by enabling him to beleieve in Jesus Christ, and putting a principle of grace into his soule, there wants yet (for the most part)



part) many degrees of grace and holinesse ; such a vessell wants trimming, and finishing, before it be meet for the Kingdome of heaven. There are many corruptions and carnall distempers, many offensive & unseemly things about him, that must be some waies healed or removed, before he enters into his Masters glory. And though every tryall and affliction we passe through in the world, be not particularly and distinctly to be seen or discerned upon us in the peculiar benefit, fruit, and effect it hath on us ; yet the whole work when it comes together, wherein every particular affliction hath had its hand, and contributed more or lesse unto it, it will be glorious and worth the looking on.

Now the finishing and perfecting of the Saints, (in respect of second means or causes)

6.

ses) is chiefly by afflictions, as the Apostle *James* seems to intimate, *Iam* 1. 4. *Let patience have her perfect work, that you may be perfect and intire, lacking nothing. Patience* (I conceive) may be said to have *her perfect work*, when these four things concur

First, when all kinds of afflictions and tribulations, whereunto God calls a man, are suffered by him, so that he declines, or shifts off none, in any sinfull or unlawfull way, when a man will not choose his crosse himself, but give God free leave to choose it for him.

Secondly, when a man waits Gods time and leasure for his deliverance, and breaks not off his yolk from about his neck, till God himself doth it. As those three servants of God came not out of the fiery furnace till the King himselfe discharged them, and gave

gave them free liberty to come forth, *Dan. 3. 26.*

Thirdly, when a man seeks and endeavours himself unfainedly, to compose and settle his heart in a sweet and humble frame under afflictions, by the best means and considerations he knows how to come by; As *Eli* did, *1 Sam. 2. 18.* *It is the Lord, let him do what seemeth him good:* And *Iob* in the like manner, *Shall we receive good at the hand of God, and not evil?* *Iob 2. 10.* besides many others.

Fourthly, and lastly, when he turns aside, or lends a deafe eare unto, or opposeth all such thoughts of heart-rising within him, that any way tempts him to impatience or discontent. As *David* seems to have done, *Psal. 42. 11.* and *Psal 43. 5.* where he challengeth and expostulateth with his soule, why it did disquiet it self, (for  
fo

so the originall phraseth; ) and *Iob* again after the same manner, *Iob* 13. 14. with many others.

Now (saith the Apostle) *let patience thus have her perfect work, that you may be perfect and entire*; τέλει καὶ ὁλόκληροι, ἐν μηδένι λειπόμενοι, clearly implying, that afflictions kindly entertained, and well and thoroughly digested by patience, puts men and women, that are beleevers, into an immediate preparation or qualification for glory, and the Kingdome of heaven; for I conceive it must be some such thing as this, that is intended and aimed at in those severall expressions; perfect, intire, wanting nothing.

First, it is evident, he doth not speak here of any outward or earthly perfection, consisting in any abundance or fullness of outward things; here

was

was no occasion to speak of any such perfection.

Secondly, it is as evident that he doth not speak of justification, or of any perfection that way; neither hath patience, or any work of patience any thing to do with the business of justification. Therefore it must be meant of sanctification (either in whole or in part) and the perfection thereof, which is the great *Qualitas Symbolica*, the symbolizing quality, wherein heaven and earth, God and his creature agree, and so the one made capable of the other: We cannot stand now to sift out the difference between the three expressions any further.

That expression which you have likewise, *Heb. 10. 36.* seems to look the same way. *You have need of patience, that after you have done the will of God,*

God, ye may receive the promise :  
By doing *the will of God* here,  
I conceive he may well mean  
beleeving, which is called both  
the *work*, and the *will*, or *com-*  
*mandement of God* ; *This is the*  
*work of God*, (saith our Saviour  
to the Jews) *Iohn 6.29. That ye*  
*beleeve in him whom he hath sent.*  
And 1 *Iohn 3.23. This is then*  
*his Commandement, that we be-*  
*leeve in the name of his Son Ie-*  
*sus Christ.* By receiving the  
promise, I conceive he means  
the receiving of that salvation  
actually and compleatly, which  
is promised in the Gospel, by a  
metonymie of the act for the  
object (a figure frequent in the  
Scripture.) Now (saith he)  
when, and after you have be-  
leeved, there is somewhat be-  
tween you and actuall salvari-  
on, though you have now a  
right and title to your Masters  
joy, sufficiently warranted by  
the Laws of heaven, yet are  
you

you not yet capable of entring thereunto, not capable of the possessiō of heaven, at least with that capacity which the wisdom of God ordinarily chuseth for the creatures immediate qualification for glory: This must be wrought by trials and afflictions patiently endured: *Yee have need of patience, &c. that, &c.* Implying, that there needs come nothing more between a beleever, and the *end of his hope, the salvation of his soule*, but only a wise and patient bearing of afflictions: I only adde that one place more, *1 Pet. 5. 10. And the God of all grace, &c. when you have suffered a little, make you perfect, &c.* Implying, that it is not Gods manner or method in his finishing up, or perfecting his Saints for heaven, to do it without sufferings. These are as his fine files, to polish his spirituall work in the hearts of  
of

of men withall. So that the Scripture seems to lie very cleare in this, that afflictions falling in conjunction with patience in a Beleever, are an onely meanes for the perfect ripening and preparing him for heaven, in which respect there cannot but be conceived a very prime and weighty necessity of them.

8.

Now then (in a word) consider the great importance of this motive also, to establish your soules in patience under all your afflictions whatsoever. Alas, will you be froward and disquieted in your spirits against them? they come to doe you a choice piece of service, which all the wealth, silver, gold, houses, lands, friends you have in the world, cannot doe without them; nay (if we speak of the ordinary power and dispensation of God amongst his Saints) which the  
Word



Word of God it selfe, nor the ministerie of it, yea (upon the ground of this limitation) which God himselfe cannot doe without them. They come to help you on with that wedding garment', wherein you are to be presented to the Lord, and Bridegroom of your soules, in his royall Palace of heaven; they come to consummate and perfect the work of Grace and holinesse in you; and will you be offended at messengers that come about such holy and solemne occasions as these unto you? that come to break with you, and treat about your actuall taking possession of the gates of immortality? they are (as it were) a selected band of the powers of the world to come; they come to your safe conduct into the Kingdome of heaven. *Will a man rob his God?* (saith the Lord himselfe in *Mal.*

*Mal. 3.8.)* Meaning, that no man endued with reason or cōmon sense, wil provoke him upon whom they mainly depend, & from whō they expect their chiefeſt good. So may I ſay unto you, upon ſomewhat a like ground, Will you be offended at, and will you grieve and provoke your afflictions, upon which you doe (and muſt after a ſort) depend, for your ſpirituall accommodations for heaven and happineſſe, and which in this reſpect you ſhould reverence and honour as the Galatians did *Paul*, even as an *Angel from heaven*, yea as the *Lord Chriſt himſelfe*? This is a twelfth Motive.



## CAP. XIII.

*The duty of Patience further recommended by two special considerations more.*

**A** Gaine, to make all quiet and calme within, when troubles are without, consider yet further, (that which hath some affinity with the former) that as all your afflictions are of Gods sending, (as you heard before) and withall, are marvellous usefull and necessary for you, and that in matters of the greatest and weightiest importance, (as you heard last) so is the intent and purpose of God in sending them, none other (or at least, he hath no intent in sending them, more ruling or prevailing with him) then this, that they might accommodate you in your spiritual

Motive 13

Heb. 12.10

tuall affaires, in such a way as was lately expressed unto you. This consideration, were the heart truly ingenuous, and of a right temper and disposition indeed, could not but gain and win much upon it. But first for the truth of what we here affirme, the Scriptures lie clear before us, in this, that that good which afflictions doe us in any kind, is truly and really intended by God; and that afflictions are sent from his presence to us, for this very end and purpose, that they might pleasure us, and be blessings unto us in our spirituall affaires *For they verily* (speaking of the parents of our flesh) *for a few dayes chastened us after their owne pleasure, but he for our profit, that we might be partakers of his holinesse.* You see hee makes a manifest opposition between naturall parents and God, our spirituall and heavenly

venly Father ; yet this, not so much in the measure of correction or chastisement. as in the end and intent of giving correction. *They*, the parents of our flesh, *for a few dayes chastened us after their own pleasure :* For a few dayes, that is, during our nonage and childhood, which continued not long, we soon outgrew the time of correction, from the hands of our naturall Parents : Implying, that our chastisements from God will be but proportionable hereunto for their continuance neither ; we shall soone outgrow the time of our afflictions ; our spirituall nonage will be past when we come to heaven. *They chastened us for their owne pleasure,* καὶ τὸ δακνέειν αὐτοῖς, that is, (word for word) according to what seemeth unto them : Meaning, that they have (ordinarily) no steady or deliberate end propounded

pounded to themselves in giving chastisements to their children, but onely their own wills and sudden apprehensions: *But God* (saith he) *chasteneth us for our profit*: That is, he very graciously and deliberately propounds this end to himselfe in his chastisements, our spirituall profit and advantage; and that particularly in our nearer and more full communion with him in his holinesse. So againe, 1 Cor. 11. 32. *When we are judged, we are chastened of the Lord, that we might not be condemned with the world. That we might not bee condemned*, that is, with this gracious and blessed intent and purpose on Gods part towards us, *that we might not be condemned with the world*. We shall not need to heap up more proofes this way.

2.

Now then having won this ground,

ground, let us work a little up-  
on the advantage of it, to  
strengthen the hand of your  
patience. Though afflictions  
were in their nature and kind  
medicinall and healing, and  
still sorted and issued to good  
with you; yet if God should  
send them upon you, meerly  
to feed or satisfie his anger or  
displeasure conceived against  
you, and should no wayes seek  
your good in them; or as the  
Story goes of *Achilles*, thrust-  
ing his speare through *Tele-  
phus* his enemy, meaning to  
have taken away his life, but  
casually preserved it, by lan-  
cing an Imposthume within  
him, which (it is like) other-  
wise would have been his  
death; Or as some Physicians  
sometimes give strong and  
dangerous phylick to men, ra-  
ther to try conclusions, and  
see an experiment how their  
drug will work, then to save

N

or

or preserve the life of the man: If God (I say) should let loose afflictions and tentations upon us, upon any termes of neglect and contempt of us, as if he took no care, regarded not what became either of men or afflictions, whether either they lived together, or perished together, or the like, there were much more cause (at least colour) of taking things heavily and discontentedly at the Lords hands; such a circumstance might be as a piece of covering to hide the nakednesse and uncomlinesse of impatience, from the eyes both of God and men. But the intent and purpose of God in laying any of the rods of his chastisements upon us, being so sweet, and gracious, and desirable, as onely (or at least mainly and principally) the seeking of our greatest good, the bringing upon us the great blessing



blessing of life, & immortality,  
 (as you heard) if now we will  
 be froward, unruly, and ungo-  
 verned in our spirits, & lift up  
 the heel against him that  
 smiteth us, upon such termes,  
 shall we not be unreasonable  
 altogether, and brutish in our  
 behaviour towards God, and  
 little of men, and least of all  
 of Christians to be seen in us?  
*Shall I not drink* (saith our Sa-  
 viour to Peter, when he began  
 to lay about him, and to be  
 impatient for Christs cause)  
*of the cup which my Father hath*  
*given me?* Joh. 18. 11. Imply-  
 ing, that that affection with  
 which he knew God the Fa-  
 ther had appointed out these  
 sufferings unto him, and that  
 he intended onely good, and  
 no evil to him therein, was an  
 abundant motive and ground  
 unto him to take and under-  
 goe them willingly and pati-  
 ently, without contesting or

contending with any man about them. As to intend evill in doing good, to make good words, or a kindnesse done a gin & snare to a man to bring him into trouble, if it be discovered and knowne, wholly drownes and defaces all the good a man receives by such a kindnesse, and cuts off all thoughts and purposes of thankfulnesse: So on the contrary, when a man really and cordially intends good in evil, that is, though a man puts another to some smart, or losse, or other inconvenience for the present, yet if such an intent in him be certainly known to the other that suffers the present losse, this also should bury and dissolve all sense and thoughts of whatsoever he suffers. But I make haste. This for a thirteenth consideration.

Motive 14

3.

Againe, to sweeten this bitter cup of afflictions, that it may

may goe downe without any rising up of the soule against it, consider, that troubles, tentations and afflictions in the world, (especially in a profession of Christianity and true godlinesse) are as way-marks unto us, in our pilgrimage through the wildernesse of the world, to give us intelligence that we are, or (at least) may be in the way: They are negative signes or pledges (at least) of the right way to life and salvation; though not alwayes positive and affirmative. By a negative signe, I meane such a thing, by the want and absence whereof, the absence of some other thing may be concluded, or at least justly suspected and feared; though by the presence of them, the presence of the thing cannot be so certainly collected or inferred. This is the nature and property of

that which we call a positive or an affirmative signe. As the want of a mans head upon his shoulders, or trunk of his body, is a certaine negative sign of the absence of life, but the standing of the head in its naturall place, is no affirmative signe of the presence of life, because this may be taken away by many other meanes, besides the taking off the head from the body.

So then this is the Consideration I now hold forth unto you, that your tryals and afflictions in the world are thus far signes unto you, that you are in the right way that lea-deth unto life, so that you may have much more peace and rest in your soules (this way) with them, then you could have without them: They are Sacramentall to the children of God, and come still with healing of the wounds of fears and

and doubrings under their wing. And hence it is that our Saviour calls the tentations and sufferings of a Christian, *a Baptisme wherewith he is baptized, Mat. 20. 22. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptisme that I am baptized with?* They are called a Baptisme, because they have a Sacramentall nature, a sealing and confirming property in them, a spirit of a holy encouragement ruling in them. And so *Paul* implyeth, *Phil. 1. 8. Which is to them a signe of perdition,* (speaking of the persecutions they endured from their enemies, together with their constancie in enduring them) *but to you of salvation, and that of God.* And ver. 7. he makes their sufferings a Christian and warrantable ground for him to build a hope and perswasion of their

salvation. And in the 1 Pet. 5. 10. *But the God of all grace, who hath called us into his eternall glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.* In which words the holy Ghost impliyes, that God is not wont to effect these great things in men, spirituall perfection, establishment, and strength, without afflictions.

4.

If you should want them altogether, you would sooner or later feele the want of them in another kind; though you had many other sweet and gracious pledges, that your feet were in the wayes of peace, and that your condition were a sanctified estate, yet except now and then, first or last, you had the testimony and seale of afflictions added to the other means & grounds of your comfort or assurance this way, you would find these  
ever

ever and anon lame, and halting, like a broken tooth, or sliding foot, (as *Solomon* speaketh.) Such passages in the Scripture as those, *Heb.* 12. 6, 8. and *Acts* 14. 22. will be apt still to be rising up against you, and will seeme to affront any peace, any assurance that shall settle in your soules, without the consent and subscription (as it were) of afflictions, unto it: *For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth: And ver. 8. If therefore ye be without correction, whereof all are partakers, then are ye bastards and not sons.* What conscience under heaven, though otherwise never so well provided and ballasted with grounds of hope and assurance of salvation, is able to beare up against the powerfull streame and torrent of these and such like Scriptures, but will ever and anon

be over-borne, and carried down the streame with them, except they have *walked upon the Lion and the Aspe*, (as David speaks) except they have drunk of the cup of affliction more or lesse, and then these, and many more Scriptures of the same confederacie with them, turne after you, and goe along joyfully with you, and strengthen the band and retinue of your grounds of hope marvellously, and with a high hand. To mention no more for the present, but onely that passage, *Act. 14. We must through many afflictions enter into the Kingdome of God.* Can he that never meets with afflictions all the time of his abode upon earth, think that he is in that way, or entry, that leads into the Kingdome of God? How shall then this Scripture and such like stand, or be fulfilled? And therefore it was a  
good



good saying of *Luther* to this purpose, *Si mundus non offenderet in me, ego offenderer in me ipso*: If the world did not stumble and take offence at me, I should be offended at my self: His meaning was, that if hee had had a smooth & calm passage through the world, and no man to fall foule on him, to be as scourges in his sides, and thornes in his eyes, if he had had no messenger of Satan given him to buffet him, his conscience would still have beene enditing bitter and hard things against him; and it is like that those Scriptures mentioned, (with others of like importance) would have been more troublesome and grievous to him, then all his enemies and persecutors together.

Well then, for the ground of this consideration, I conceive it is firme enough, and suf-

sufficiently established, that afflictions doe a Christian man or woman speciall service this way; they are as thornes to stop many a gap, at which much of their comforts and peace would be otherwise ready to break out, and be gone from them; and those very Scriptures that now are ready to build them up in their faith, if they did not find their souls and consciences fenced with such thornes, would be ready to destroy it. Let us briefly set this consideration also to work, upon that building of patience which we have in hand. What? have we cause to be impatient under those burdens, the bearing whereof doe excuse us from bearing others that would be seven times heavier? Or had we rather that God should lay (as it were) the weight of his loyns upon us, in inward feares, and  
asto-

astonishments, & consternations of soul, then his littlefinger only in some outward tryals? Had we rather be alwaies under the lash and sore stroke of that and such like Scriptures, *If you be without correction, then ye are bastards and not sons*, then suffer a little in the flesh, whereby you may be able to *stand like Princes* before them, (as *Job* speaks in another case) without being any waies afraid, or appalled in conscience at them? What though the affliction cuts somewhat deep into the flesh, and be somewhat heavy and troublesome to be borne: yet this consideration, that there is no other shield or buckler against that *sword of the Spirit*, that is *so quick and powerfull*, *sharper then any two-edged sword*, (as the Apostle speaks) *piercing even to the dividing asunder of soules and spirits*, should (me thinks) weigh

weigh against and counterpoyle all the bitterness and troublesomnesse of them?

6.

If a man were to travaile a long journey, upon businesse of great importance, to a place where he never was before, a great part of his way lying through vast wildernesses and deserts; but before he sets forth on his journey, he should be informed by some that knew the way perfectly, that after so many dayes journey he should come to such an ill piece of way, it may be a thicket or bushie place of thornes and bryars, and again, after so many dayes more, & about such a place, to another piece of deep sandy way, &c. now when a man is upon his journey, and findes that his way way falls out, and proves just as it was told him, and comes first to the thornes and bryars, and afterwards to the sand, though

though the one scratch him a little, and teare his cloathes or his flesh, and the other be wearisome and tiresome to him; yet the apprehension of an hope that all this time he is yet in his right way, and shall ere long come to the place of his rest, where hee would be, doth more then recompence the inconvenience of his way; his thornes, and bryars, and sandy way, are a joy and gladnesse of heart unto him, though they be a little troublesome otherwise: In such a case as this, the saying is true, *Esse solent magno damna minora bono*. In like manner a Christian having a journey to heaven, a place where he never came as yet, nor ever went step of the way, till he came into the world, his way lying through the great desert of the world, where he meets with more wild beasts  
in

in the shapes of men, then men indeed, where he meets with few travailers his way, and those few he doth meet with, are as much to seek concerning the way as he; but being certified before-hand by the holy Ghost in the Scriptures, who knows the way to heaven perfectly, (every foot of it) that this way lyeth through many troubles, tribulations, afflictions in every kind, though it is true, when he meets with all things accordingly in his way, these troubles, tribulations, and afflictions, are grievous to him to passe through, yet the working and reasoning of his soul and conscience within, after some such manner as this, that yet all this while he is in his way, all his signes that were foretold him are come to passe, should in reason allay all the bitternesse of what he  
en-

endures, and make him a joyfull and glad man in the midst of all his tribulations, and so deliver him out of the snare and danger of impatience. This for a fourteenth Motive or Consideration.



C A P. X I V.

*Two further Motives pressing the Exhortation unto patience in afflictions.*

**A** Gain, (to plead the Cause of so worthy a duty and practise as Patience is, in the Court of Conscience, yet further) consider, that by a meek and patient bearing the tryals that God shall any wayes lay upon you, you shall doe him as great, as acceptable a service, as you can doe in any other way whatsoever : you shall shew your selves thankfull

Motive 15

full unto him for all your mercies, and good things received, in one of the highest wayes of thankfulness; you shall accommodate the affairs of Jesus Christ and the Gospel with as high a hand, as your line or measure can lightly reach unto. God hath many servants that have better hands then shoulders, that can be content to be doing, and are serviceable (to a good proportion) in an active way; who yet doe not love to carry his burdens, but had rather go a mile about out of their way, then take up the Crosse of Christ, and beare it after him; they had rather do any thing then suffer affliction. Therefore to beare the Lords burdens in this kind, as becometh, and to take his corrections reverently, is a choice and speciall service, and which many that are ready to doe  
other



other things for him, cannot easily frame or settle themselves unto. I conceive this was that which *Job* intended in that answer of his to his wife, *Job* 2. 10. when she would have had him done that, that should have dispatched him out of his troubles and miseries out of hand; *Blaspheme, or curse God and die: Ah* (saith *Job* to her) *thou speakest like a foolish woman*, that is, like a gracelesse and unthankfull person unto God, like one that hadst forgotten all the good that God hath shewed thee, and done unto thee for many years; *Shall we receive good at the hand of God, and not evill?* As if he should say, The receiving of evill at the hand of God, and bearing it patiently, is (as it were) but an equall and reasonable tribute of thankfulness we owe unto him, for all the good, for those  
many

many and manifold mercies we receive from him; and they that will refuse or think much to do this for his sake, deserve to have their names wiped out of that book of his, wherein those are written, on whom God purposeth to shew further mercy and goodnesse. In this sense *Austine* understands that of *David*, *Psal.* 116. 12, 13. *What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, that is, (saith Austine) the cup of tribulation, and call upon the name of the Lord: As if that were the greatest and deepest expression that David could think of for shewing his thankfulness unto God, to take his corrections and chastisements from his hand patiently. But of this interpretation (haply) there may be some question.*

2.

That of the Prophet *Mi-  
cab*

*cah* (formerly cited *Micah* 7.9 upon another occasion) is of a more manifest inclination this way; *I will bear the wrath of the Lord, because I have sinned against him. I will beare the wrath of the Lord;* that is to say, patiently, and with all submission; *because I have sinned against him:* as if he should have said, Having disobeyed, and provoked him by sin, I will seek to please and pacifie him the best I may, I will do him the best and most acceptable service I can, that so he may please to cause the light of his countenance again to shine upon me, and to deliver me: and so it follows (in the verse) *untill he plead my cause, and execute judgement for me. I will beare, &c. untill he plead, &c.* Implying, that bearing the visitations of the Lord, in a patient and due manner, though a man be afflicted for sin, is so well

well pleasing to him, that it disposeth and inclines him to make haste with deliverance. (as we shall see further in another motive.) And therefore I conceive that of Peter, to be meant comparatively onely, *1 Pet. 2.20.* for what glory (or praise) is it, if when ye be buffetted for your faults ye take it patiently? but if when ye do well and suffer for it, ye take it patiently, this is thank-worthy, (or acceptable) with God. What praise is it, &c. if, &c. That is, what praise is it, and what thanks is it with God, comparatively, in respect of patience in suffering for well-doing: This onely implieth, That the scandalousnesse and offensivenesse of those courses, by which Christians draw sufferings upon their own heads from men, do much obscure and veile the glory of their patience in such sufferings, and make it of lesse

acceptation with God, then patience in suffering for righteousness sake would be, not that it wholly quencheth or drowns the praise and acceptation of it. As suppose the Lord Christ had been but man only, and put case he had suffered as innocently and blamelessly as he did, his patience in those sufferings had been more conspicuous and precious in the sight of God then the patience of the penitent thief, that was deservedly put to death and crucified with him; and yet nevertheless his patience also in bearing his punishment (especially compared with the reviling and cursed behaviour of his fellow) was very lovely, and doubtlesse in it self of precious acceptance with God. That also is of further consideration, touching that in *Peter*; alledged, That those sins which he spake of, as so much depressing

sing or staining the glory of patience in our sufferings for them, are open and scandalous sins, such as the just Laws of Civill States, where Christians live, do take hold of and punish, (as is evident from that place.) And such sins as these, have indeed a speciall enmity, and contrariety to the honour and praise of the patience of those that suffer for them. But if they be sins of another nature, lying chiefly between God and a mans own conscience, no wayes scandalous to the profession of the Gospel, nor giving advantage to the enemy to speak evill, such as the best of the Saints of God can hardly wash their hands of, or clear themselves, as *viz.* security, secret pride of heart, inordinate self-love, formality, and outsideneffe in holy services, and religious performances, with such like: So that

that the rod which is laid upon them, be immediately from God, and not from men, (or at least not from men, with relation to those sins, for which indeed they are chastised) patience in sufferings, though they be inflicted upon us for such sins, is a special service to God, and much set by, by him.

If you desire (in a word) to see and conceive more particularly, what manner of service it is we exhibit and tender unto God in our patience under sufferings, and how it differs from that service we do him, in a way of active obedience, and conformity to his will in matter of practise, and wherein the special excellency of it lieth, I conceive there is an intimation hereof in that Scripture, *Hebr. 12.9. Moreover, we have had the Fathers of our bodies which corrected us, and*

3.

*we gave them reverence, shall we not much rather be in subjection unto the Father of Spirits, that we might live? Be in subjection, &c.* Patience in afflictions, is a speciall and peculiar subjection unto God, it is the fullest, and deepest, and weightiest acknowledgement the creature can make, of the absolute sovereignty, and dominion that God hath over it. As on the contrary, frowardnesse and impatiencie under the things we suffer from him, is a kind of disputing and contesting with him, a pleading against the lawfulnessse of that power or authority which he exerciseth over the creature in afflicting him.

4.

The weightinesse of this subjection which is rendered unto God by patience in our sufferings, above that we tender unto him in an active or practicall conformity to his will,



will, may be resolved (I conceive) into this reason or consideration : When a man obeyeth the will of God practically, he works out of an inward principle of grace, which is futable to the wayes and actions of such an obedience, and so what he doth in this kind, is connaturall and pleasing to him, and the contrary inclinations and dispositions which should tempt and incline him to doe otherwise, are (in a good measure at least) subdued and broken by the mighty work of the Spirit of God within him. But when a man suffers, he hath no suffering principle (as wee may say) within him, to make sufferings any wayes naturall or delightfull unto him ; God in the work of regeneration, doth not destroy that which is meerly naturall in man, but onely that which is corrupt

and sinfull. As for example, these and such like inclinations and dispositions in a man, are meerly naturall, essentially naturall, and the work of Regeneration doth not touch them or destroy them; a desire of freedome from sickness, hunger, cold, nakednesse, pains, torments, death, &c. a desire to see dayes of health, peace, and prosperity in the world, &c. We see desires in this kind were found in Jesus Christ himselfe, (in whose person notwithstanding holinesse had its throne) when hee so earnestly besought his Father *that the bitter cup of his Crosse might passe by him, Mat. 26. 39.* Though some understand by this cup, not that of his Crosse or Passion, but that of his Agonie in the Garden. Either interpretation serves indifferently for our purpose. So *Paul* speaking not onely of naturall

naturall or carnall men, but of men indefinitely, or of all men in generall, *Eph. 5.29.* *No man* (saith he) *ever yet hated his own flesh, but nourisheth it, and cherisheth it, &c.* God in Regeneration alwayes works a hatred of sin in men, but he never works a hatred of their owne flesh in any : he works desires in men to doe righteousness, but he works no desire in any man to suffer evill. Therefore when men suffer patiently things that are wholly contrary to the desires and inclinations of nature in them, this is a testimonie of greater weight and efficacie, that a man doth reverence and acknowledge the soveraigne right and authority of him that inflicts them, then the doing of such things, or the walking in those wayes which a mans heart inclines and desires to doe, and to walk in. Hence it is (I conceive)

O 3

*Eph. 5.29.*

Mat 16. 24

Mar. 8 34.

Luk. 9 23.

12. 8.

ceive) that the denyall of a mans selfe, which sympathizeth so neerly with (and in a manner includes and suppo-  
seth) the confession or acknowledgment of God, name-  
ly, in his greatnesse and sove-  
raignty, is still placed by our  
Saviour himselfe, in sufferings  
or taking up his Crosse, not in  
other services done unto him.

*If any man will follow me, let him deny himselfe, and take up his Crosse and follow me :* Implying, that a man doth not properly deny himselfe, but in voluntary and patient sufferings. And so for confessing the Name of Christ, it is spoken of as if it were onely, or at least in a speciall manner done by sufferings.

5.

Thus you see we have gained in this ground also, to build upon: our patience in sufferings is a speciall service to God, and indeed of maine

con-

conducement to the affaires of heaven, that are yet in the managing here on earth. Therefore now let us briefly list this Consideration also, and see what we can get out of it, to further that great and spirituall designe we have in hand, the building you up, every man and woman, in the great duty of patience. What? is it indeed a certaine truth, that our troubles and tentations patiently endured, are not onely of that choice concernment to our selves that wee spake of, as well in respect of a further enlargement in this life, as in the perfecting of us for our glory, but of as great (or rather far greater) concernment for the glory of the God of heaven himselfe, and of speciall acceptance with him? What? shall the God of glory himselfe divide the spoil with us, and have part and

fellowship with us in the fruits of our patient sufferings ; and shall we not rule and over-rule with this consideration, (as with a scepter of gold) all the frowardnesse, muttering and impatiencie of our hearts and spirits, and command them silence with a high hand? yea and that under the greatest and deepest provocations of speaking, and complaining? Shall we rather give place unto, and gratifie the foolish and effeminate pride of our hearts, by breaking out in termes of impatiencie, when trouble or griefe is upon us, then build up the throne of heaven upon earth, then set to our seale to the absolute sovereignty and greatnesse of the Almighty, in the sight of the world, where it suffers such contradiction and contestation from men? Have we not cause to entertaine such an opportunity as  
this

this is *with all joy*, (as *James* speaks) wherein we may declare and expresse our selves upon such excellent and rich termes, for the Name, and honour, and service of that God, who will not accept such a sacrifice from every hand, nor give the honour to every man to suffer for his sake.

Me thinks we should be able to charme the flesh by such a consideration as this is, and make it to forget its weaknesse, and tendernesse, and loathnesse to suffer; and might drowne the sense and remembrance of the sorest and bitterest things we suffer, in the strong apprehensions of him, to whom we offer a sacrifice of a sweet smelling favour, when we suffer patiently the things that are laid upon us. *Yea let him take all*, (saith *Mephibosheth* to *David* concerning *Ziba*) *let him take all*

6.

1 Sam.  
19.30.

*the lands, possessions, and revenues to himselfe, since my Lord the King is come home in peace.* He did not fee!e the losse of all he had in the world, through the abundance of that joy that was conceived within him for the Kings safety. Could a son of *Saul* raise his heart to that height & strength of rejoycing & contentment, for the safe returne of his earthly Prince to his Kingdome, that cares and thoughts for other things, (and those of greatest concernment to him, amongst the things of this world) never troubled him, nor found any place at all within him, but he could let all goe at six and sevens, (as we say) by reason of that fulnesse of joy his heart was now charged with; and shall not the children, the sons and daughters of the most high God, be able to raise such a spirit of joy



joy and heavenly satisfaction within, by apprehending and considering that the name, and honour, and kingdome of the great God of their salvation, are in the building up, and in a way of a greater establishment on earth then ever, by their sufferings, which should cast out all cares, and feares, and thoughts, and feelings of all they suffer, whatsoever it be? *He shall see of the travaile of his soule,* (saith the Prophet *Esay*, in the 53. Chap. 11. concerning Christ himselfe) *and shall be satisfied*: He knew the bitter cup of his Passion would be the healing, and saving of many souls, and this gave him satisfaction in, and for all the extremity of his sufferings. Certainly (brethren) if the salvation of the soules of men were a satisfaction and contentment to the Lord Christ for his sufferings; much more  
in

in all reason and good conscience should the vindicating the rights and priviledges of the throne of heaven, the rescuing the glory of God out of the hands of the world, who doe imprison it, and detaine it in unrighteousnesse, (which is the fruit of the labour and travaile of our soules in all our sufferings, if we suffer patiently) be a full, rich and glorious satisfaction unto us; so that nothing we can lose by our sufferings, ought to be deare unto us in this behalfe. How can you say you love the God of heaven, when we reap and receive such poore and low contentments from the things which so much concerne his glory? Certainly, (my brethren) if our apprehensions concerning God and his glory, were but so raised, if they were but got up to such a height and pitch as there is a way

way and means to raise them, (but that alas, we do not love to build our spiritual buildings too high, to bestow too much paines or time upon them) otherwise I say there is a way and method to raise the thoughts of our hearts, and the apprehensions of our spirits concerning God, and concerning his glory, to that height, and pitch, and strength, that certainly we might by the means thereof even break and dash all the sorrows, and the sense of all the losses that wee can suffer from the world. The Galatians were willing to have pluckt out their eyes to have given them to *Paul*, if they could have done him any good with them. And what was that which made them willing to doe a thing otherwise so repugnant to nature? They had so much contentment and satisfaction otherwise

wise (by that Gospel) that they could have parted with them, and not have felt the losse of them. And if our spirits and understandings were but enlarged and filled with that joy and contentment in their thoughts and apprehensions of God and his glory, as they might and ought to be, why might not we be as able and willing both to do and to suffer as great things for his sake, yea to sacrifice the whole world, (if it were ours to dispose of) upon the service of his glory, & that without any great perturbation of soul, without much troublesōnes of thoughts for the losse? But this is that w<sup>ch</sup> makes our sufferings such heavy and insupportable burdens unto us, as the tenor of our cōplaints for the most part imports; this is the iron that entreth into our souls; our apprehensions of God are but  
low

low, and faint, and weak, we take our troubles, and instead of an hundred (nay of many thousands) we scarce write ten, whereby it comes to passe, that the satisfaction and contentment which we receive by the glorifying of him, must needs be very small, and of little value and consideration to us; and so wanting, or falling short in that, which should be a present reward and compensation to us, we suffer upon hard terms indeed, having little else but our sorrows for our sufferings. And this shall suffice for this Motive.

Again, consider yet further, to make you strong and patient in sufferings, that whatsoever your trials or afflictions be, they have been endured (and that with patience) by flesh and blood, as weak, as tender, as unable to bear, as yours is, yea by thousands, that have  
not

Motive 16  
8.

not had the means to support them, and keep up their hearts from fainting and sinking under their burdens, as you have had. Therefore if such persons as these, that stood upon such disadvantage, in respect of your standing, for bearing patiently the evils that fell upon them, yet notwithstanding quitted themselves like men under them, and no smell of the fire of impatency was found upon them; though they were cast into the same fiery furnace of affliction that you are, how shall it not be a shame, and matter of double unworthinesse, and unseemliness in you, if while they stand, you fall? if whilest they refrain from charging God foolishly, you break out against him, either by words or deeds?

Many instances and examples both of men and women  
might

might be produced from amongst the Heathen, that were *without God, and without hope in the world*, (as Paul speaks) and therefore wanted a world of means to support them under those troubles, miseries, and calamities that fell upon them, which you that are Christians, nurtured up in the knowledge of the true God, and in the hope of the life to come, do enjoy; Who yet had that power and command of their spirits, that upon what condition soever they were cast, how hard or grievous soever it was, they still fell like a squared stone, were able to keep a decorum, an eavennesse and comelineffe in their carriage and behaviour. The Orator reports both of *Socrates* and *Laelius*, that there was in them alwayes, *Idem vultus, eademque frons*; their countenance and carriage was still

still one and the same, in all variety and changes of their conditions. So *Thales* (as I remember it was) a Grecian Philosopher, when he had lost all his estate by Shipwrack, made no more of it but this, *Bene agis fortuna, &c.* Fortune did very well (for so the Heathen nicknamed the Providence of God) to make him a Philosopher whether he would or no. So it is upon record of a woman of Lacedemon, that when tidings were brought to her, that her son, a young man of much hope (as it seemed) and very dear to her, was slain in the Warres, she bare off the the stroke with this expression, *Scio me genuisse mortalem*; I knew when I brought him forth, that he must one day die. There are instances of this kind without number. But I hasten.

9.

Now if these poore creatures,



tures, standing upon the lower ground of naturall reason, and humane discretion and consideration only, were yet able to keep their standing so well, and to possesse their souls in patience, when they were so assaulted from above, and charged upon with the wrath and displeasure of the Almighty in the sorest judgements, and things very heavy to be born: Shall not their patience and sobernesse of carriage upon such terms, rise up in judgement against us, who call our selves Christians, and profess the knowledge and fear of the true God, and faith in Jesus Christ, and the hope of the world to come, and yet when God puts any yoke of affliction about our necks, wring & tear our selves in a most unseemly manner, and make our carriage and behaviour such as would be a shame and reproach

proach even to Infidels themselves, if it were found in them? What? *Shall the desolate have more children then she that hath a husband? Gal. 4. 27.* Shall the poor Heathen infidell generation, that had no assistance from heaven, as Christians have, furnish the world with more examples of patience, then the Church of Christ it self, who yet is married to Christ, and hath unspeakable assistance from him this way? Men should do well, seriously to consider this consideration: When *uncircumcision shall condemne circumcision*, (as Paul speaks *Rom. 2. 27.*) the sentence is like to fall very heavy upon the circumcised. And the men of our Saviours Generation, *Mat. 12. 41.* against whom *the men of Nineve shall rise up in judgement, and condemne them*, had better a thousand fold, that *Abraham, Isaac, and Iacob,*

*cob*, and such should have condemned them. *Socrates, Plato, Fabricius*, and their fellows, will be more severe Judges against Christians, then *Paul, Peter*, and *Iohn*, with their fellows. Oh when Heathens shall rise up against Christians in judgement, there is no mercy in that judgement. Thus much for the sixteenth Motive.



CAP. XV.

*Containing the four last Motives, to the former duty of patience.*

**A** Gain, to shew you yet more of the beauty and desirableness of the duty recommended already unto you; Consider, that a patient, steady, and even carriage in times of temptation, and occasi-  
on

Motive 17

on and occasions of sorrow and heavinesse, are things honourable, and deservedly respected even before, and by men; they much adorn the Gospel of Jesus Christ, and the profession thereof, in the sight of the world, and adde much grace and comelinesse to the Saints, (whether men or women) in whom they are found. It was a good observation (doubtlesse) of *Philo* the Jew, (an ancient Writer) that the ground of that honourable salutation and deportment of the Hittites toward *Abraham*, *Gen. 23.6.* *Thou art a Prince of God amongst us*, and of that submission which they voluntarily yeelded unto him, as to their naturall Prince, though a stranger, and till now an unknown man amongst them, was that gracious and Princelike deportment of his about *Sarabs* death, *Cum nihil viderent*

*rent eorum*, (saith the Author) *quæ apud ipsos ex more fieri solebant*, in *funere luctuque*, non *complorationes*, non *lamenta*, non *placitum virorum ac mulierum*, &c. When they saw no such doings in *Abraham*, about the death and mourning of his wife, as were usually practised amongst them, there was no howlings, no cryings out, no takings on, &c. This was that moved thē to conceive somewhat more honourable and excellent in *Abraham*, then according to the line of other men; much after the same manner as the *Barbarians* conceived & spake of *Paul*, *Acts* 28. upon the Vipers leaping on his hand, when they saw he did not swell or fall downe dead, as they thought he would have done, they took him for a God. So doubtlesse a sober, and grave, a comfortable and composed behaviour in times  
of

of heaviness, upon such occasions, wherein naturall men (for the most part) loose themselves in passion, and in violency and vehemency of ejulation and complaints, is a thing that takes marvailously in the minds and apprehensions of men (generally) and carries the appearance of something in a man that is *Magis augustum*, more to be revered and adored, then usually the things of men are.

2.

And as those two amongst others, were (in the letter) honourable badges, and characters of distinction, between Christians and unbelievers in the world, which our Saviour promiseth to the body or society of the Saints in the Primitive times; first, *that they should take away Serpents*; and secondly, *If they drank any deadly thing, it should not hurt them*: So are they in the spirit, (or sense

sense metaphoricall) signs of honour, to discern and distinguish between those that are Christians indeed, such I mean as are well weighed and balanced with the knowledge of God, and the hope of heaven, and those that are professors at large, or otherwise weak, and ill built and unestablished Christians: They who being bitten, or *stung of Serpents*, and *drinking any deadly thing*, that is, being wounded with afflictions, and tentations in any kinde, can so behave and demean themselves in the sight of God and men, as not to swell with impatience, not to have their spirits poysoned with any bitterness of discontent, or the like; it is a sign that there is life and strength in their faith, and that the fear and love of God, and hope of salvation, work kindly, and with power in them. As on

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the

the contrary, if men be overcome of the things they suffer, and by giving back, lose the ground of their comfort, and peace by Jesus Christ, and fall into effeminate distempers of impatiency in any kinde, this turns to the manifest reproach of that profession they make in the world: It is as a false glasse wherein Jesus Christ is represented to the eyes of men, as weak and unable to keep his servants upright under their burdens, and the hope of life & salvation by him, as an empty and vain thing, without power: Even as it is with the appearance of a face in the waters (as *Solomon* speaks) whilest the water is clear, unmoved, and still, *face answereth face* with some steady and distinct resemblance, but if the waters be smitten, or any wayes troubled or royled, the face in the waters is gone, you can make  
nothing



nothing of it: so when the wayes and carriage of a Christian are eaven, and steady, and comfortable in a time of affliction, there is (as it were) the face or appearance of Jesus himselfe to be discerned there is his grace, meeknesse, power, truth, faithfulness, &c. to be seen: but if their carriage be any wayes troubled, or confused through passion, impatience, &c. that glorious and lovely appearance quickly vanisheth, and is lost, and comes to nothing.

Therefore now, if the adorning of the Gospel of Jesus Christ in the world, the making it (like God himselfe, in this point) *fearfull in praises* to those that shall see and behold your behaviour and carriage at such a time, if the bringing forth life and immortality into a clearer light yet before the eyes of men, if the build-

ing up of the throne of Jesus Christ on earth with power and great glory ; if these and such like things be considerations of any value or worth unto you , then quit your selves like men in the day of your tryall, and beare up with patience, and high resolutions of soule, against the streams and floods of tribulations, when they shall beat upon you. And on the other hand, if such motives as these be cold and dull in their operation with you, if the building up or pulling downe the throne of Jesus Christ be an indifferent thing to you ; if the betraying the riches and glory of the Gospel, and the exalting and magnifying the Gospel in the world be all one ; if the behaving your selves like Christians, full of hope, and like Infidels without hope, be all one, then set open the flood-gates of

of impatiencie as wide as ever they will stand, when God shall any wayes touch you; Let streame fight against streame, and the waters of your impatience swell, and rage, and rise up against those waters of affliction which come from him, & if heaven give you one stroke, give you two back againe instead of it: But if these things be as the shadow of death unto you, an abhorring and abomination to your soules, then remember, when at any time you are smitten, to betake your selves to the dust of the earth, and keep silence before the God of the whole world.

Againe, to put you yet into a more full and entire possession of your soules in patience, consider, that troubles, tentations, and afflictions, sweetly and patiently suffered, will be the greatest enriching

of your crowns of glory in the heavens, and make them flourish upō your heads, above any other thing whatsoever. Fruitfulnesse in well-doing, and *abounding in the work of the Lord*, will doe worthily this way, *God will reward every man according to*, though not simply for, (or for the merit of) *his works*: Every good work from the greatest to the least, of all we shall doe in this world, will be as a Jem or rich Diadem in the Crown of our glory: *He that sowes*, even this seed, *plentifully*, *(shall reap plentifully)*, (as the Apostle speaks.) But there are no crowns in heaven made of that pure and fine gold, that are so massie and weighty with honour and glory, as those which are prepared for the heads of sufferers, of those that suffer patiently. If you observe the carriage of that Scripture from the mouth of our Sa-

Saviour, *Mat. 5.* from ver. the 3. to the 12. (inclusively) you shall find that whereas there is onely a single happinesse or blessednesse, I meane rewards simply and absolutely promised to other qualifications or graces, which are active, there is a blessednesse in abundance, and with a speciall redundancie promised to those that shall suffer: *Blessed are the poore in spirit, for theirs is the Kingdome of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meeke, Blessed are the mercifull, the pure in heart, the peace-makers, &c.* But when he comes to set the crowne of blessednesse upon the heads of those that shall suffer, his spirit is more enlarged over them. Here it is not simply, *Blessed are they which are persecuted for righteousness sake, for theirs is the Kingdome of heaven, ver. 10.* but further, ver.

12. *Reioyce and be exceeding glad, for great is your reward in heaven.* It is true, those sufferings here which have these great and large promises of greater things in heaven reserved for them, are said to be sufferings *for righteousness sake*: yet by analogie and proportion, even other sufferings also, which are laid upon us in another way, and upon other termes, if they be endured and borne with the same frame of heart, with the same willingness, cheerfulness and patience, which sufferings for righteousness are, (or at least ought to be, to make them capable of these Promises) may with all probability and good reason, be conceived to have part and fellowship with those other, in this great business of the double reward promised unto them.

5.

For we must know and consider,

sider, that that ancient rule,  
*Causa, non poena, facit Martyrem,*  
That it is the cause, not the punishment, or suffering, that makes the Martyr, is not so authentique or compleat, but that it needs the help of a charitable or liberall interpretation, to make it stand. It is indeed neither the punishment, nor the cause it selfe simply, that makes the Martyr, but it is the willingnesse or readinesse to undergoe the sufferings, for the cause sake. There must be a concurrence of all these to make a Martyr, (if we speak of a Martyr properly and truly so called) For suppose a man professing the faith of Jesus Christ amongst the Turks; shall for his profession sake be apprehended, tormented, and put to death, yet except hee yeelds himselfe willingly to these sufferings, (I mean so far willingly as to accept of death,

rather then of deliverance with the denyall of his faith) he is at no hand to be esteemed a Martyr: *viz.* if upon his apprehension and carrying to the place of suffering, hee should offer to deny his Lord Christ, and to turn Mahometan, and these wretches would not spare or favour him notwithstanding, but would put him to death for the Christianity he had professed hitherto: In this case, the cause of his suffering was good, it was for profession of the Name and faith of Christ that he suffers death; and yet here is no Martyrdome, because he doth not suffer willingly, and freely for his profession, but would willingly cast that away, and save his life, if it would be accepted. There are some instances (as I remember) of such cases as this, in the Stories of the Martyrs, in the times of Popish Per-



Persecutions. Some who had formerly professed the Protestant Religion, being apprehended, and falling into the hands of Popish Inquisitors and tormenters, offered to recant what they had been before, and to become Papists, to save themselves out of their unmercifull and cruell hands: But this would be no atonement for them, suffer they must, for what they had done already. Now the sufferings that such persons endured, though they were (in a sense) *for righteousness sake*, it was the profession of the true Religion, and faith of Christ for which they suffered, or which was the occasion of their sufferings: Yet have they no portion in these precious Promises of our Saviour, which hold forth such excellent rewards for those that suffer, onely because they did not suffer willingly and  
pa-

patiently for that, which yet was the cause of their sufferings.

6.

Now then (my brethren) it being evident and apparent, that the chiefe thing in sufferings, even for *righteousnesse sake* it selfe, and which makes them so highly acceptable unto God, is the willingnesse, contentednesse, and patience of the sufferer: shall wee not conceive and think, that every other sufferings also, the enduring whereof is seasoned with the same salt, carried through with the exercise and expressions of the same graces, shall divide the inheritance of the same promises with them? at least come in for a large share and part with them? If a child or servant of God shall willingly and contentedly expend as much of himself for the honour, service, and glory of God, one way as another, espe-

especially in that way wherein he is called to it; shall wee think that God will make any such wide difference in the rewards? But concerning the liberall and bountifull hand of sufferings in the way we speak of, in casting in so abundantly into the treasures of our glory in heaven, you have another excellent and significant Scripture, 2 Cor. 4. 17. *For our light affliction which is but for a moment, worketh for us a far more exceeding and eternall weight of glory. Worketh for us, &c.* καὶ ὁ παρὸν ὀδύνη, εἰς ὑπερβαλλόν, As if he should say, a super-superlative eternall weight of glory. *Our affliction* (saith he) *worketh* this for us, κατεργάζεται. But how by what strength or power doe afflictions work glory in such abundance? viz. by means of that righteous and most gracious intent and purpose of God, whereby he hath de-

decreed and determined in himselfe, to give heaps of glory by way of a free and bountifull reward to those of his Saints and servants, that shall in this life suffer afflictions, willingly and patiently. It is true, somewhat there is in the nature of this service, which stands in sufferings, differing from or above what is found in other services, which are tendered unto God, in the exercise and activenesse of other graces, (the difference was upon occasion touched in a former motive) which the infinite wisdom of his infinite bounty hath judged meet to beare that advantage and surplufage of reward, which he hath purposed to the one above the other: yet is there nothing at all that would have wrought little or much in this kind, that would have drawn any such consideration of reward,

ward, but onely from an infinite and unlimited bounty and goodnesse.

Now then to let loose this motive and consideration upon you: If your hearts desire great things indeed, if you desire that *the morning Star* (as our Saviour speaks) *should be given you*, if prehemineny in heaven be any thing in your eye, if you desire *an anointing with the oyle of that joy and gladnesse above your fellows*, you see where and how you may lay the foundations of all these excellent things: your sufferings, your afflictions & tribulations in the world, born out with patience and meeknesse of spirit, (take you no further care or thought) these falling in conjunction with that purpose and decree of God wee spake of, will together operate, and in due time bring forth the birth of all those great

Psal. 22. 15

Deu. 28. 13

great and high things. Why should this Motive, being so full of truth, (as you have heard) be lightly passed over? There is not one man among many thousands, were there a way, or an effectuall doore open before him, that would lead him to great things in this present world, but would desire and choose to enter in at it. There is no man would *sit upon the dunghill*, or remaine *in the dust of the earth*, (as David speaks) that knew how to compasse a throne: no man would *be the taile*, that knew *how to be the head*; or *to be beneath*, that knew *how to be above*, (as Moses speaks.) Nay, howsoever it was one mans desire and request to God, to *give him rather food convenient*, then *riches themselves*, or *abundance*. (Prov. 30. 8.) Yet that saying of another, *Dulce est de magno tollere acervo*, Oh, it

it is sweet taking at a great heap, is far more sutable to the generall desires and dispositions of men. Though men be conveniently and comfortably estated in the world, yet are their desires fresh and lively enough to seek further additions and enlargements to what they have, if they come in their way, and their arme be able to reach them. Shall the great things of the earth take our hearts and affections so generally as they do? shall they be sued and sought unto on every hand, by as many as have any hope, or likelihood of means to speed in their suit? (though otherwise they be provided well enough to live) and shall the great things of heaven, the right hand and left of Jesus Christ in his Kingdome, the stars of the first magnitude, shall these be as bottles in the smoke to us?

as

as commodities of no desire? especially since there is a way, and that so plain before our faces, (as you heard) leading to the enjoyment and possession of them; patience in sufferings will bring you to them. He that desires or cares for no more but onely a standing or sitting in heaven, though it be in the lower parts of it, when as the God of heaven holds forth and offereth even the high places thereof, upon such termes as you have heard, deserves to be shut out of heaven altogether, and never to have to doe, never to sit either in high or low places thereof. This for the eighteenth Motive.

8.  
Motive 19

Again, to quench the spirit of impatiencie within you for ever, (if God so please) consider, that if you be bone of the bone, and flesh of the flesh of Jesus Christ, if you be married to him



him by a true and living faith, you have priviledges enough, and things great enough, even in hand and present possession, to answer all your sufferings, and to beare you out in all your tribulations. In which respect it is a shame, and great dishonour, and disparagement to you, to behave your selves frowardly and discontentedly, for the losse or want of smaller matters. It would be unseasonable here so much as to mention all the great and high priviledges of the Saints that are in Christ, and much more to insist upon, or display the transcendent glory, worth, and excellencie of them. Besides, we are all (I conceive) sufficiently satisfied touching this, that glorious, very glorious things, are every where (throughout the Scripture) spoken of such as beleeve in Jesus Christ, as that they are  
*the*

*the sonnes and daughters of the most High, the Heires of the world to come, joynt-heires with Christ himselfe, that all things are theirs, and such like. Now then, for those that know and beleeeve such things as these concerning themselves, and diligently consider them, how easie a thing is it, by the strength of such a faith, to reduce all sufferings and afflictions in this world, to that lightnesse Paul speaks of, in that Scripture lately cited, 2 Cor. 4. 17. to take out the fire and bitternesse of them, that so they may be borne and endured with all quietnesse and patience of spirit?*

9.

We see that Kings and Princes, that have opulent, rich and large dominions, that have full Exchequers, and Treasuries, &c, do not feel, nor once complain of ordinary losses; such losses as would be  
the

the utter undoing, and ruine, and breaking the bones of men of meaner ranks and estates, had they fallen upon the; they bear not the proportion of the dust in the ballance, when they light upon a mighty King. A thousand, ten thousand, forty thousand pounds lost out of a Princes estate, will hardly be mist; it is no more to him then the least hair falling from his head. Great estates (as one saith) have many redundancies or superfluities in them, *Quæ Dominum fallunt & prosunt furibus*, which the Master knows not of, and in that respect are fit to pleasure thieves. Now beleivers (we know) are all Kings; and it is Christ that hath made them Kings, *Rev. 1. 6. & 5. 10.* that is, he hath both conferred the Kingly honour and dignity upon them, and hath furnished them with

with means or revenues still comming in to maintain this honour and state, so that they may be able to live like Kings indeed. For it is not to be conceived or thought, that either Christ should procure, or God should give empty and hungry titles of greatnesse, this had been rather to have added misery to our misery, to have mocked us, and insulted over us in our great calamity, as was done unto himself by the Souldiers, and those that set a crown of thorns on his head, when he was condemned to dye, and put a reed instead of a Scepter into his hand, and bad him, *Haile King of the Jews*. To conceive any such thing in Christ himself towards miserable men, is (doubtlesse) little lesse then blasphemy, as that he should give the names and titles of Kings unto those that beleve in

in him, and not give them substance & realities every wayes answerable hereunto. Now then, if beleevers be truly & really Kings, though spiritually, (for there is every whit as much truth and reality, if not more, in things that are spiritually such, then in things that are naturally, or in the letter such) then certainly they have great matters, great estates, and royal demeanors to support them in the world, which can be nothing else but those great and excellent priviledges, those spirituall blessings, which are derived upon them from Jesus Christ, by the hand or means of their faith. And so saith it self, in respect of those great things, whereunto it gives men right and title, yea and actuall possession too (in some sense) may be said to be the revenue of this Kingdome, and to maintain all these Kings like

like themselves, and answerably to their dignities, *Gal. 2. 20.* Paul said that he *lived by the faith of the Son of God, who loved him, and gave himselfe for him. He lived by this faith:* But what manner of life was it that he lived? After what rate, state, or port did he live? Was it a poor, low, afflicted, comfortlesse life he lived by it? Only such a life that kept soul and body together, though with much ado? No, if his faith could have afforded him no other life then so, it had as good have done nothing at all for him: He could not have so much as subsisted so; his outward troubles, crosses, afflictions, persecutions, deaths (wherein *he was oft*, as he saith himself) would have quite extinguished and destroyed such a life as that. Therefore it must be a life of great magnificence and power, that was able

able to maintain it self against such Armies of destroyers that were in battell array from day to day against it. *Solomon* in all his glory did not live after that rate in the letter, which *Paul* in all his afflictions lived at in the spirit.

Now then (my brethren) this being the state and condition of every true beleever, he is a King, and hath wherewithall to live and maintain himselfe like a King in the world, he may well bear the losse or want of all outward things whatsoever, as in poverty, disgrace, imprisonment, death of friends, &c. and yet have no cause to complain, or to be impatient; and therefore it is an unseemly and uncomely thing, to see such a man overcome with any distemper of impatience, under any outward crosse or affliction whatsoever. All outward things,  
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house, lands, friends, credit, health, liberty, &c. are but the overflowing of his cup, the superfluity, and redundancy of his estate: Though these should all be spilt on the ground, yet his cup is full, even to the brim, notwithstanding: He may better spare all these out of his estate and means of a blessed subsisting, without diminishing ought of his materiall comfort, then *Saul* though a great King, could the lap of his garment which *David* cut off in the Cave, 1 *Sam.* 24. 5. Or then *Solomon* in all his glory, in that abundance of riches which he enjoyed, could have spared the least pin from his sleeve, (as we say) without maiming or diminishing his outward estate. He that hath *Jesus Christ*, and the love of *God*, and his faith whole and entire, to live upon, and will be froward and discontented because



because some breach is made upon him in his outward condition, is more unreasonable a thousand times, and more unequal in his way against God, then a worldly man should be, that should make it a matter of deep complaint and vexation of soule, that any man in the world hath a peny besides himselfe, and that the whole generation of silver and gold is not made his prisoner.

I move but this once more in the Cause of my heavenly Client, Patience in afflictions, Therefore be pleased (in the last place) to consider, that heaven, and all the glory and happinesse of the world to come, are comming apace, and at once upon you. Yet a very little while and you shall be with the Lord Christ in Paradise, and take actuall possession of that immortall and undefiled inheritance

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which

II.

Motive 20

which is reserved for you in the heavens. The heavens will bow downe together, and take you up from the earth, and you shall drink your fill of those rivers of pleasures that are at the right hand of God for evermore. Therefore now as the Prophet *Elisha*, when time was, expostulated the matter with his covetous servant, and asked him, whether *that was a time to take money, and to receive garments, and Olives, and Vineyards, and sheep, and oxen, and men-servants, and maid-servants?* So may I, or any other messenger of God, expostulate with thee, (who-soever thou art) that art now entring in, and hast (as it were) one foot already within the gates of heaven and immortality, Is this a time to quarrell and expostulate with God, to be impatient either for want or losse of money, of garments,

ments, of Olives or Vineyards, of sheep or oxen? What? God about to set an incorruptible crowne upon thy head, and dost thou take it heavily that there is a pin false off thy sleeve whilst he is doing it? Suppose that these great things we now speak of, were yet a far off from thee, which notwithstanding they are not, (as we shewed in a former Consideration, yea we shewed, that they might be much nearer hand then we are aware of, in another) yet the surpassing greatnesse and excellency of the things themselves, even at any distance, (especially that mortality can set us off from them) are sufficient to drowne the sense and sorrow of all that we can suffer in this world. The Sun (we know) is at a marvellous great distance from the earth, yet nevertheless by reason of the dimen-

sion and vastnesse of the body and substance of it, it doth us service, and gives us as much light as we stand in need of, and casts its beams and influence upon the earth, and performs all the operations and works that are expedient and meet for it to doe, with sufficient efficacie and power ; how much more would the great things of heaven, the glorious things of eternitie, so transcendently wonderfull, were they truly apprehended, fully beleaved, and duly and frequently considered? though they lay at a farther distance by some thousands of yeares then now they doe, from Beleevers ; yet by reason of the infinite weight, worth and concernment of them, they would reach & command the hearts and soules of men, with their influence, and raise a spirit of that unspeakable and glorious joy

joy within them, which would disdain and trample under foot all that which is either terrible or troublesome in this present world.

Christs day (as himself calls it, *John 8.56.*) was farther off from *Abraham*, well neere by two thousand yeeres, then the taking possession of heaven can be from any of us that truly beleeve : and yet being so great and glorious an object, it affected him with joy in the sight and apprehension of it : *Abraham saw my day and rejoyced* : How much more should the sight and sense of the high and excellent things of the world to come, being so unutterable and unconceivable, (especially being also so neere at hand, and as it were at the doore) ravish and transport our soules with that extasie of joy that should be too hard for all present crosses or

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sufferings, and swallow them up with all the trouble and sorrow they bring with them, into victory?

Some write, (but I think with no great probability, or beliefe in the point) that if a man casts but a few drops of oyle into the sea, when it is rough and troublesome, it causeth a smoothnesse or calmnes in the waters out of hand. But me thinks one drop of the hope of heaven, and being ever in the presence of Jesus Christ, being mingled with, or cast upon the most troublesome and raging passions and commotions of our hearts within, for outward afflictions, shall presently settle and compose all things in a sweet and perfect peace. Confident I am, that were there but the least glimmering of the hope we speak of (the hope of heaven) in hell, did but those that suffer the

the grievous torments of that place, see heaven comming towards them, though it were never so slowly, though it were not like to come at them for many thousands of yeares, yet this would turne the captivity of hell it selfe, and make damnation it selfe somewhat tolerable and easie to be born. What? (brethren) would hell it selfe be comforted, and those torments eased, (and halfe forgotten) if there were the least hope of a heaven amongst them, though it were at a thousand times greater distance then it is from us; and shall it not much more allay all the bitterneesse, and heale the smart and burnings of our afflictions? Why? What doe we make our afflictions to be? what, are they of a more malignant spirit, and harder to be charmed, then the sorrows and torments of hell? He that is

full of the hope and remembrance of immortality, me thinks should never find time, nor yet a heart to contend or contest with that God that is ready to give him the great things above into his bosome, about the things that are beneath. This for the last motive or consideration, to presse the first duty whereunto you were exhorted, which was the duty of Patience in affliction.





C A P. X V I.

*Wherein the duty of judging charitably of those that are afflicted, is propounded, and pressed by seven Considerations or Motives.*

**T**He other branch of the Use of Exhortation, was to exhort men to charitable thoughts concerning others, when the rod of Gods chastisements shall in any kind be upon them. Let us then be perswaded not to censure or judge hardly of the children of affliction, not to condemne them, either for wicked persons, or greater sinners then others, (no not in the secret of our hearts) but ease and favour them all that may be with a good conscience, and keeping our salt still in our selves, (as our Savi-  
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our speaks) in the interpretation of their afflictions, and assigning the reasons and causes of it: Let us not adde affliction to affliction, or persecute those either with hard thoughts or words, whom God hath smitten with an angry hand. I shall be brieve in pressing this point or duty: Onely take these few considerations to strengthen your hand to it.

Motive 1.

To stop the mouth of this ungodlinesse, first, consider, that afflictions and chastisements, of what kind, nature, or degree soever they be, are no demonstrations at all against any man, that either he is an enemy to God, or God to him. A man or woman may be a deare child of God, and God a deare Father to them, and yet make them beare the yoke, and exercise them with afflictions. Grace and holinesse may

may plead exemption *from the wrath which is to come*, (as *John Baptist* speaks) but they can plead none from that which is present, I meane from those judgements and chastisements wherewith God rebuketh and nutureth this present world. We shall not need to stand to prove this, the Scriptures abound in the confirmation of it, both by examples and otherwise. Therefore let this consideration be a bridle in the lips of all such thoughts, that otherwise like horse and mule would fall upon those whom God hath abased by any hand of judgement upon them. If the Scriptures do not any where make men wicked, because chastised or afflicted, neither let us make them so. If Christ would not condemn the *woman taken in Adultery*, though a great sin, *John 8. 11.* when no man besides would doe

Mat. 3. 7.

doe it: much more should men be tender, and feare to passe any hard sentence or censure upon any man or woman in their affliction, when God himselfe hath not condemned them. If troubles and afflictions in the world were of any such importance or signification, as the torments of hell are, which proclaime aloud their sufferers to be vile and wicked persons indeed, forsaken of God for ever; we might be more bold and ventrous both in word & thought this way, without danger, in shooting out these arrows, we could onely wound the enemies of God: but now being incapable of any determinate construction this way, and having no more relation to the unjust then to the just themselves, we may fall heavy and foule upon the Lord Jesus Christ himselfe in his members, and condemne those

those whom he hath justified, if we shall presume to be Judges of evill thoughts against all that are afflicted.

Secondly, to perswade you to harmlesse thoughts touching the afflicted, consider, that *all things come alike unto all*, (as *Solomon*, a great observer of the passages of Gods providence in the world, observeth, *Eccles. 9. 2.*) The meaning is not, that every particular man hath the same particular occurrences, or accidents in the world befall him; we know apparently that this is otherwise. Some men *wash their steps in butter*, (as *Job* speaks, *Job 29. 6.*) and the rocks *poure them out rivers of oyle*: That is, they live in fulnesse, and abundance of all things; others are not fed so much as with food convenient, but *eat their bread in darknesse all their dayes*: Therefore that is not the meaning of the  
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Motive 2.

*Eccles. 9. 2.*

holy Ghost here, that all men in particular have the same things befall them; but the meaning is, (as may be gathered from that which followes in the verse) that some of all sorts or kinds of men whatsoever, meet either with the same, or with the like (which are equivalently the same) occurrences and passages of Gods providence in the world, which some men of another kind, as farre differing from them either in goodnesse or wickednesse as may be, meet withall. As for example, though neither all wicked men, nor all godly men meet with any such casualtie, or come to such an end, as either those Galileans did, *whose blood Pilate mingled with their sacrifice, or those eightene upon whom the tower of Siloh fell, Luke 13.* yet there are some of both sorts of men, both good and bad.

bad, who now and then come to an untimely end, (as wee say) and are cut off by an unexpected death. And so it is in other kinds of afflictions and tryals; there is no crosse, affliction, or calamity, how remarkable soever, either for strangeness, heaviness, or terribleness in any kind, that befalls the generation of the sons of Belial, wicked and gracelesse men, in any of their members, but doth sometimes as remarkably in all circumstances, fall upon the generation of the righteous in some or other of their members. So that it is not onely true or considerable in this case, that afflictions indefinitely, and in the generall, are the portion of one as well as the other, as well good as bad: but they came in the same manner, (*all things come alike*) with the same strangeness, with the same

Job 1. 14.

same terriblenesse as well to the one as to the other. God hath not one kind of rod for his children, and another for his enemies ; No, but as sometimes he hath rods ( and no more for the present ) for wicked men, so he hath rods, ( and no more ) and of the same kind for his servants. And as otherwhiles he hath scorpions for the wicked, so hath he for his dearest children also. As we read in the story of *Job*, that the providence of God, in that first calamity that was brought upon him in the taking away of his goods by the Sabeans, made no difference betweene *the oxen that were plowing*, and hard at their labour, and *the Asses that were idle, onely feeding and filling their bellies* : they went both the same way, the same robbers and thieves carried away both ; the diligence and labour of the oxen did not exempt



exempt or excuse them from the Asses doome: So many times the same judgement of God falls upon the head of those that are most faithfull and *abounding in the work of the Lord*, and upon those that *only serve their owne bellies*, in stead of the *Lord Jesus Christ*, (as the Apostle speaks.) Thus in the *1 Sam. 30. 5.* we reade that *Dauids two wives were taken prisoners*, and led away captive by the *Amalekites*, as well as the wives either of the meanest or of the sinfulllest of all the inhabitants of Ziklag. So righteous *Lot* was taken prisoner, and all his goods made booty and spoile of, and carried away by *Chedor-Lao-mor* and his confederates, as well as other the wicked inhabitants of *Sodome* and *Gomorrah*. And the truth is, that God sometimes falls very heavy and terrible in his judgements,

Gen. 14. 12

ments, and (as it were) with the weight of his whole loynes, even upon the best, the holiest and most faithfull of all his servants, (as far as all the wisdom of the world is able to judge of them) yea and that when neither themselves, nor any other can conceive any probable ground or reason why God should write such bitter things against them, why he should visit them in such extremity. This is another Consideration, why wee should refraine hard thoughts, and forbear to censure (even in the secret of our hearts) those whom God abaseth before our eyes, with the greatest affliction.

3.  
Motive 3.

Thirdly, to turne you aside out of the way of all uncharitable surmises against the afflicted, consider, that many times the child is beaten, while the servant or stranger is

is spared. We know that *judgement* is said to *begin at the house of God*; yea and sometimes it stayes a long time when it begins, and all this while the tents of ungodlinesse may be free. *Mark the perfect man*, (saith David) *and behold the upright, for the end of that man is peace*, *Psal. 37*. A man may see many a wicked man in peace at his beginning, and *flourishing like a green bay tree* all the way of his passage through the world; but to see a righteous man in peace, a man must (many times) stay till his end. But instances of this truth, that the Church and children of God many times are in heaviness, whilst the wicked world about them rejoyce, the Scripture affords many. *Belshazzar* was feasting, and drinking wine in bowles, whilst the poore Israelites (the people of God)

*mingled*

1 Pet. 4. 17

Psa. 37. 37

*mingled their drink with weeping.* So *Pharaoh* and his servants were Lords, and domineered, whilst *Abrahams* posterity, Gods first-born (as the *Israelites* were called) were in an *iron furnace*, and making *brick of clay*, and *beaten* too when they had done their best. So *Samson* was grinding at the mill, with his eyes put out, whilst the *Philistims* were feasting, and dancing, and making merry. Therefore let this consideration also be added to the former; We should be tender, and not judge any for their afflictions, because sometimes the best are taken, and the worst left; *Christ* is scourged, and put to death, and *Barabbas* the murderer is let goe.

4.  
Motive 4.

Fourthly, to quicken you yet further to the same duty, consider, that God doth not love any boldnesse, forwardnesse,

nesse, or adventrousnesse in men, to seeme to *know any thing above that which is written*, to undertake to know the reasons of his wayes or judgments, which are secret, further then what is revealed; no nor yet to stretch or strain things that are written and revealed, beyond their staple, that is, further then a solid and substantiall reason or account can be given of what is inferred or concluded from them. *Solomon* tels us, that *it is the glory of God* (sometimes) *to conceale a thing*, *Prov. 25. 2.* that is, to make the world round about him at a stand, and put them by all the rules of their wisdom and observations, and to pose the sharpest and deepest understandings with a hard Question. And as it is the *glory of God thus to conceale a thing*, so many times it is the vain-glory of a man

man, to say or think he hath found it out. God hath divided his things or counsels into two divisions or sections, (as it were) the one revealed, the other secret. Those that are revealed, are a great part or share of them, enough to set all the powers of nature in men, reason, understanding, judgement, &c. on work upon, and to find them employment as long as the world stands, (when the world is done there may be new revelations) and these are given (as it were) to men, to improve, and make the best of for their own good and benefit. But for the other part or division of these things of God, those that are secret, he desires to have these intire to himselfe, and would not have them so much as touched or soiled by any conjectures of men: Much lesse will he endure that men shall professe  
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confidence of their knowledge of them, till he himselfe pleaseth to bring them forth into the light. *It is not for you* (saith our Saviour to the Apostles themselves) *to know the times or seasons which the Father hath put,* ἐν ἰδίᾳ ἐξουσίᾳ. *It is not for you,* ἐκ ὑμῶν βεῖ, that is, It belongs not to you, or, It is none of your things or matters to know, &c. *which the Father hath put into his owne private power,* (for so the Original soundeth.) As if he should say, There are times and seasons of many things which God hath revealed, and in this respect he hath (as it were) put them out of his owne private power, because now he is bound to give thē their events duly. These times and seasons it was lawfull for them to know; yea, they were bound to enquire and seek them out; (as *Peter saith, the Prophets of*

*old did, 1 Pet. 1. 11.) But for those which he had put in his owne power, that is, for such events and occurrences in the world as God hath not fixed to any certaine or determinate time, by any word revealed, and in that respect is at liberty, when such events shall be, whether sooner or later, he doth not love that men should be too inquisitive after these. Now if God doth not love that men should be too busie about his times or seasons, (which he hath purposely reserved for himselfe) much lesse will he endure it about the events or things themselves, I meane such events or things which he keeps under a veile and covering (as it were) on purpose to humble men by their ignorance of them. *Who art thou (saith Paul) that judgest another mans servant? to his owne Master he standeth or falleth.* God would*

Rom. 14. 4



would not have any man judged touching his spirituall condition, his standing or falling to him, by any signes or symptoms of a mans owne election or choice, but onely according to those expresse and cleer rules, (and these rightly understood) which himself hath delivered in his Word, for such a purpose. Though it is true, that he that judgeth of men and women according to these rules, cannot properly be said to judge, but onely to beleeve, assent unto, and pronounce the judgement of God himselfe concerning them. As for example, the holy Ghost (in the 1 Cor. 6. 9.) hath made a scrowle or catalogue (as it were) of the names of certaine sinners, who (without repentance) shall certainly perish and be cast into hell fire: *Know ye not that the unrighteous shall not inherit the Kingdome of God?*

1 Cor. 6.  
9, 10.

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&c.

*&c. Neither fornicators, nor Idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdome of God.* Now then for a man to judge every unjust or unrighteous man, (whether his injustice lies in fraud, or violence and oppression, it is all one) and so every covetous person, every drunkard, or railer, or the like here named, to be an enemy to God, and to lie under the stroke of eternall vengeance, &c. this is not (in Scripture) called either censuring or judging any man. Neither is there any uncharitablenesse or rashnesse either in thinking or in speaking such things of such men, because such thoughts and censures are only the beleeving and pronouncing what God himselfe hath

hath determined and pronounced concerning them, yea to think or judge otherwise of them, as that they may be good men, and in favour with God, whilst such finnes hang upon them, and cleave to them, were the greatest uncharitablenesse under heaven, being no lesse then to make God himselfe the lyer, who hath spoken thus concerning the spirituall estate and condition of such men. But though God hath sanctified (as it were) and established the testimony of mens finnes in this case against them, that these shall proclaime them children of wrath and death, whilst they continue in them; yet hath he not put any such testimonie against men, into the mouth of their afflictions; he hath no where said that the troubled, the afflicted, &c. *shall not inherit the Kingdome of God.*

Therefore when men will judge or censure hardly of men because of these, this is properly their owne act, and their owne judgement, which God will not beare nor endure at their hands, (as hath been said) he will have no man judged but with his own judgement. This for a fourth motive: God doth not love forwardnesse in men to judge any thing before the time, which he hath not judged: he doth not love to have any of his fields plowed with any mans heyfer, but his owne.

5.  
Motive 5.

Fiftly, to bring forth yet another speare, to stop the way against all uncharitable censures of persons under affliction, consider, that if you will be forward in censuring, judging, and condemning others, you are like to be paid home into your bosome, with your owne coyne: you are like to  
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smart with the same wounds, and to walk heavily under the censures of others. This is another bit and bridle which God hath put into our mouthes, to reſtraine and keepe us in, who naturally are even *like horse and mule*, (as *David* ſpeaks in the like caſe) ready to fall foule one upon another, with heavy censures and judgments. But ſee this law of retaliation threatned by our Saviour himſelfe, *Mat. 7. 1.* *Judge not, leſt ye be judged, &c. for with what judgment ye judge, ye ſhall be judged.* He doth not ſpeak of that great and ſmall Judgement of men, which ſhall be pronounced by God himſelfe, either at the time of their death, or in the laſt Judgement: but concerning ſuch a Judgement, as the tongues of men, whether juſtly or unjuſtly, ſhould paſſe upon them in this life: And

Pſal. 31. 9.

Job 19. 29

tels them plainly, that if they will take this sword of the tongue to smite others, there will be found those that will (or shall) take it up against them. He whose tongue is against every man, must looke to have every mans tongue against him. Some conceive this to be the meaning of that in *Job*, spoken by him to his three friends, who (we know) fell very sore upon *Job*, and cut very deep into his soule with their censures, by reason of his affliction; and I conceive it is indeed the genuine and proper sense of the place: *Be ye afraid of the sword*, that is, of sharp censures, which pierce the hearts and soules of men with as much pain and sorrow as swords doe their bodies, *for the sword will be avenged of wickednesse*, (so the former Translation reads it) *that you may know there is a judgement*: That  
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is, God will let loose other mens tongues upon you after the same manner, that so by the correspondence and affinity between your sin and punishment, you may be compelled to see and acknowledge the righteousness and care of God in governing and judging the world. This is that which *Solomon* calls *the rod of pride in the mouth of the foolish*, in the 14. of the *Prov.* 3. but *the lips of the wise* (saith he) *shall preserve them*, namely, from that danger of being smitten and wounded with the tongues of men, which the mouth of the foolish will bring him into. This is another Consideration.

Again, in the sixth place, consider. It is a signe of weaknesse in judgement and understanding, of a shortnesse or scantnesse in a mans intellectuals, to be forward in censuring or

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Motive 6.

condemning. It is a true saying, *De facili pronunciat, qui ad pauca respicit*: A man that considers but a few circumstances, or relations in a thing, soone gives his verdict. But on the contrary, he that hath a large understanding, able to reach, and weigh, and ponder all circumstances together, it must needs be a long time, in difficult or doubtfull cases, ere he can be ready with his sentence: And therefore such a man is slow in his censure, if he doth censure at all; and because he reacheth many circumstances, it may be which a weaker or dimmer understanding doth not, and which are hard to interpret, he therefore suspends his censure altogether, and humbly and wisely acknowledgeth that the businesse is too hard for him to make out. Our common proverb tels us, It is the fools bolt  
that



that is soone shot. He that hath least to doe with his understanding, usually hath most to doe with his tongue. And so *Solomon* (in the place before cited, *Prov.* 14. 3.) tels us, that that same *rod of pride*, where-with others are beaten, is still *in the mouth of a foole*. And in another place he tels us, *The wrath of a foole is heavy*, because he hath little strength of reason or understanding to counterpoise or qualifie it. Thus much for this Consideration also.

*Prov.* 27. 3.

Seventhly, (and lastly) to separate yet to a greater distance between you and the evill already dissuaded, consider, that it is a great signe of hypocrisie and vain-glory to be forward this way, still to be giving censures, and sitting in judgement upon men. I say it is a great signe of hypocrisie and vain-glory; and it is much

7.  
Motive 7.

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to be suspected, that he that is forward or ready, that lies upon the catch to spoile another man of his credit or reputation, or the like, stands in need, and is in want himselfe; that he hath a conscioufnesse in himselfe, that he hath not that true spiritual substance & worth in him which he seemsto have: Because, as the proverbe is, What need a rich man be a thiefe? If a man knows, and be consciousto himselfe, that he hath that which is a portion for a man, and that which is enough, and wherewith hee ought to be contented, as namely, the grace, and love, and favour of God, why should hee goe about to make spoile and waste of the reputation of other men? why should he seek to better his owne appearance, and to raise himselfe the higher by making others his footstoole, so to gaine  
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an advantage of standing, that he may seeme (at least) the higher in the world. For that commonly is the end, and ill spirit in men, that sets them on work to censure and judge without sufficient ground and occasion. *Thou hypocrite*, (saith our Saviour to him that is so ready to espie, and busie to be casting out *the moat in his brothers eye*) *first cast out the beame that is in thine owne eye, &c. Mat. 7. 5.* Clearly shewing, that this sin of censuring is of a speciall confederacie with hypocrisie, and for the most part (if not alwayes) found in the same retinue of corruptions with it. It is the *beame* of hypocrisie that is still crying out against the moat of infirmity: Men seek to bury their rottenesse and dead mens bones, under the painted tombe of zeale, against the sinnes and  
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weaknesse of other men.

Againe, as the spirit of hypocrisie works, and moves, and so discovers it selfe in this censorious humour in men, so doth a spirit of vain-glory also. When men are not contented and satisfied with that proportion of credit, esteeme and reputation amongst men, which God judgeth meet for them, and casteth upon them in a lawfull way, when their spirits rise, and swell, and grow great within them, but their names stand at a stay, and doe not rise in the world proportionably thereunto; this causeth them to turn aside from the commandement of righteousness and love, and to make spoile of the precious esteeme and reputation of others. As the children of *Dan*, conceiving the coasts and limits of their inheritance to have been too little and strait  
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for them, made warre against their neighbours to enlarge themselves, *Josh. 19.47.* If they can but get such a man at any advantage, whose credit and esteeme in the world they conceive to be above their owne; or feare that if they should be let alone, and suffered still to rise without a check, they would soone be above it; If (I say) they can finde any pretence, any colourable matter of advantage against such a man, they presently fall to work upon it, and by the assistance of that spirit of vain-glory which works effectually in them, they fashion and shape it out into the similitude and likenesse of some solemne and hainous offence: By means whereof they hope to abate and take downe at least that offensive excellencie of thoughts and respects, which such a mans worth had raised  
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and built unto it selfe, in the judgements and consciences of men. And two things (especially) there are in this project and practise of owning or taking downe the heights of mens esteeme in the world, by unrighteous censures, whereby the projecters hope to enrich their owne Names, and build up their reputations: and so haply they may, in the opinions of weak and injudicious men, who know not the methods and devises of vain-glory : But with men of judgment, and discerning spirits, the new piece being stolne to put upon the old garment, makes the rent the worse.

First, they hope to be gainers in matter of credit and esteeme, by the declining or falling of the high reputations of others simply, by whomsoever, or by what means soever they should fall, though they  
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onely stand by, and be no actors therein. As if the Torch be put out, it is not materiall who puts it out, in this respect the candles or tapers that were neere it, will be the more looked after, and made use of: So when the names and reputations of men of greater worth and abilities are reduced to, or beneath the line and measure of inferiour desert, men of common and ordinary respects, will be the more looked upon, and had in greater reputation and esteem. The onely way to make every bitter thing sweet to a man, (as *Solomon* speaks) is to poyson the hony combe, and all other meats of pleasure and delight. When the Ship begins to leak, and take in water apace, the Cock-boat is the vessel in request.

But secondly, the men themselves who performe the exploit,

exploit, who are able to discover such flaws and imperfections in men admired and much magnified by others, which other men are not able to discern, and yet as they represent and state them, are sufficient grounds to cause them to let goe and lay downe all high thoughts and admiration of these men; The men (I say) who make such attempts upon the names and reputations of such men, conceive, that all the spoile they can make of these mens credits, will by the common consent and vote of men, be cast upon them; and that they shall from herceforth be thought to be men of greater wisdom, of sharper apprehensions, of a more piercing judgment, & that they can see farther into a millstone then other men. It is indeed an argument of preheminencie, and that a man is above another  
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in terms of honour and true worth, if he be able to discern and judge him thoroughly, according to the law of righteousness and truth. It is ascribed by way of excellencie to the *spirituall man*, that *he judgeth all things, and yet himselfe is judged of no man*, 1 Cor. 2. 15. Therefore it is no marvaile if men desirous of vain-glory, and of the uppermost seat in the thoughts of men, so much affect and please themselves in this veyne of judging and censuring men of greater sincerity and worth every way then themselves. It appears by many passages in the Epistle of *James*, that that vain-glorious humour in the Jews, for the correcting whereof the Epistle seems chiefly to have been written, brake out at their lips in this very scab we now speak of, *viz.* their judging and condemning others. I will  
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onely mention that one place instead of many, *Jam. 4. 11. He that speaketh evill of his brother, and judgeth his brother, speaketh evill of the Law, and judgeth the Law; but if thou judge the Law, thou art not a doer of the Law, but a Judge.* In which last words, *but a Judge*, he implyeth, that it is a sin of an high nature and provocation before God, for any man to make himselfe a Judge of his Law, resolving the whole weight and strength of his admonition into this. But what evill speaking of, or judging a mans brother is it, which makes a man guilty of *speaking evill of, and judging the Law*? I answer, that to call a man a drunkard, or a swearer, that is apparently such, is no speaking evill of, or judging the Law: The Law doth not forbid a man to call a Spade, a Spade, (as our Proverb expresseth it.) Nor secondly,

condly, to say, that a man living in any notorious and known sin, as drunkenness, adultery, covetousness, or the like, is (for the present) a child of death, or in an estate of condemnation: Neither is this any speaking evill of, or judging the Law, because the Law it selfe saith the same things, (as was shewed before.) But the speaking evill of, or judging a mans brother, which involves the guilt of speaking evill of, and judging the Law, is either when a man wil judge and speak evill of another, for such things which the Law of God doth not prohibite nor reprove: or else when he speaks more evill, and falls heavier in his judgment and censure upon his brother, for that which is evill, then the tenor and true intent and interpretation of the Law will beare. In either of these kinds (but especially

cially in the former) to speak evill of, and judge a mans brother, is apparently to speak evill of, and to judge the Law; namely, as imperfect and insufficient to teach men their whole duty, and as standing in need of the wisdome and holinesse of men, to supply other things that are wanting. So then (to conclude all in a word) if you desire to be provident men and women for your credits and reputations in the world, in a regular and lawfull way, (especially with sober and understanding men) and not to live under suspicions and jelousies of being of the black brood of hypocrites, of being vain-gloriously foolish and sinfull, refraine your lips, and keep the doore of your mouthes; judge no man, censure no man, speak evill of no man, but onely according to the certaine grounds of righte-

righteousnesse and truth. No  
mans troubles or afflictions in  
the world will justifie any  
man in condem-  
ning him.

*FINIS.*